

# REFORMED CHURCH MESSENGER

For Home and Country



VICTORY LIBERTY LOAN

PHILADELPHIA, APRIL 24, 1919



# Interchurch World Movement of North America

## The Reformed Church Unites With Many Denominations in the Most Significant Enterprise

A very significant action of American Protestantism, in the minds of many, is the launching of the Interchurch World Movement of North America. While it does not deal directly with the far-reaching movement of the day, leading to organic union, it is its practical precursor and in a vivid sense becomes the solid foundation upon which the greater superstructure must be builded.

In a word, the movement is American Protestantism marshalling itself for its whole task. It proposes to bring together American Protestantism through a united message, a comprehensive survey of the whole world field and a united appeal to the whole Protestant community of North America for an adequate response in life, service and gifts, to meet the whole responsibility of evangelical Christianity.

It is a proposal, for whose consummation, in the words of Dr. John R. Mott, "any one ought to be willing to die." It is the inspired outcome of such movements as the "Centenary" of the Methodist Episcopal Church, the "Men and Millions" of the Disciple Church, the "Men and Missions" of the Baptist Church and the Presbyterian "New Era." The practical "coming together" of the various Protestant Churches in their own denominational spheres now bids fair to be followed by a greater coming together.

There is a great hymn of the Church which we all sing with feeling. It contains the lines:

"We are not divided,  
All one body we."

The sentiment of this hymn is true so far as the spirit of union is concerned, but the fact remains that we are not only divided ecclesiastically, but we have been so thoroughly divided that we have not been able hitherto always to co-operate along lines of effort that are common to all. It is to reverse this policy, to discover spheres in which, and methods by which, we may work together in our mutual tasks that the Interchurch Movement has been called into being.

The call for a conference on this important subject was issued by the Foreign Missionary Board of the Presbyterian Church, South. Representatives of mission boards and allied interests in the United States and Canada were asked to meet in New York City on the seventeenth of December, 1918. One hundred and thirty-five persons responded, representing most of these organizations. Those present were unanimously agreed that the time had come for the working bodies of the several denominations to endeavor so to relate their activities as to present a united front before the world and at the same time secure greater efficiency, with a corresponding increase of influence and power, not to speak of the economies which would naturally result.

At the New York meeting a committee of twenty was created, which included many of the outstanding Christian leaders of the United States and Canada. This committee was charged with the task of formulating a preliminary statement that might serve as a working basis for the development of plans for such a co-operative effort as seemed called for. This committee has been singularly successful in bringing together the leaders of the many Christian forces which are moving in the same

direction. The result of their work is the Interchurch World Movement.

The preliminary announcement of the purposes and plans of the Interchurch World Movement has called out a response from all parts of America that has seldom, if ever, been equalled. There is a conviction that this movement has come in answer to prayer. It is also looked upon as the natural culmination of the great wave of denominational forward movements which were begun under the pressure of needs greatly multiplied because of the war. The leaders of these movements have been quick to realize that the objectives which they had in mind could be realized in a still larger way by working together. They have been among the first to offer their time, their experience and their hearty support to the work of the Interchurch World Movement that under God's guidance a strong co-operative effort may be developed for the accomplishment of the task which in all its vital essentials is one.

The Interchurch World Movement of North America has passed through a half dozen stages of development and came to its formal beginning in the organization of a general and Executive Committee and the adoption of an outline of purpose and program. At the very outset it was determined to carry to every agency and Church court whose interests were involved in the Movement, a full and detailed account of its plans and purposes and to secure, if possible, at the outset, their fullest measure of co-operation. Already such co-operating agencies as the Foreign Missions Conference of North America, the Home Missions Council, the Council of Church Boards of Education, the Councils of Women for both Home and Foreign Missions and the Council of Sunday School Agencies, have fully approved the project. Individual Church boards have also already approved.

The organization which was formed for the purpose of carrying on the movement and of developing its plans and policies for presentation to the Protestants of America includes many of the eminent ministers, laymen and laywomen of the nation. Men of wealth and at the same time conspicuous Christian labor leaders have been given prominent place. The officers of the general committee include: Cyrus H. McCormick, Chicago, Chairman; F. W. Ayer, Philadelphia, and Fred B. Smith, New York, Vice-Chairmen; W. B. Millar, New York, Recording Secretary.

The leader and director of the whole movement unanimously chosen by the Executive and General Committees is S. Earl Taylor, the Executive Secretary of the Centenary Movement of the Methodist Episcopal Church. Dr. Taylor's leadership and the co-operative activity of the Executive Committee give promise of wise counsel and thorough-going progress. A far-reaching marshalling of the leaders of the Protestant Church, including hundreds of pastors and laymen, is under way.

Dr. Taylor and Dr. Diffendorfer, representing the Interchurch World Movement, addressed the special meeting of our General Synod at Altoona in March. The General Synod voted to endorse and co-operate in the Movement, and our own Forward Movement will be conducted in close co-operation with this interdenominational Movement. The Boards of Home Missions and of Foreign Missions and the United Missionary and Stewardship Committee of our Church have all taken favorable action and agreed to co-operate.



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## The Victory Loan and "The Movies"

MEMBERS of Protestant denominations universally regret the action of the Philadelphia Local Committee in deciding to ignore the protest made against the use of "the movies" on Sundays in advertising the Victory Loan. There are two conclusions which it seems to us are logical. The first is that, in view of the fact that the public protests come from the branch of the Christian Church which holds evening services, there may be some connection between this and the apparent silence of the other branch which does not have public worship on Sunday evenings. We recall the protests which were made when the order went out to close all of the Churches during the period of the influenza epidemic. The other fact is that, in view of the recent defeat in committee of the O'Rourke bill, we cannot escape the conviction that some of the arguments put forth in defense of the action of the Local Committee are echoes of the defeat of the "Open Sunday" bill. This latter possibility contains the greatest danger to the true American Sunday. We cannot forget in this connection the concert of the Philadelphia Orchestra which was given at Harrisburg during the public hearing of the "Open Sunday" bill. The reason for this exhibition was so apparent that there is no doubt that it created sentiment against the bill instead of for it.

The eagerness with which the Victory Loan is advocated as a reason for the introduction of the movies on Sundays leads to the suspicion at least that the advocates of the "Open Sunday" see a way in which the Victory Loan can be used as an entering wedge to the ultimate accomplishment of what was aimed at in the O'Rourke bill. This, we believe, is the main ground of the protest of the ministers. They are ardent patriots and have been most zealous in their advocacy of the Liberty Loans. They are just as eager to support the Victory Loan but they regret that the Philadelphia Local Committee did not take into consideration the vast possibilities of relaxation of religious and civic standards by the introduction of the Sunday "movies." Once the door is opened it will be all the easier to get a foothold for the "Open Sunday."

The Local Committee of the Victory Loan deserves great credit for the patriotic and complete preparation it has made to put the Loan "over the top." The completeness of the arrangements can be judged by the following opening paragraph of an announcement in one of the Philadelphia dailies.

"Only the color blind, only the people who have lost their love of life, to whom youth, enthusiasm and action have no further interest, for whom romance is dead, will not be appealed to by the great Victory Liberty Loan Campaign which will be officially launched today by a display of civic pyrotechnics in color, music, dances, pageantry and song unequalled in the history of a town famous for its pageantry."

"Civic pyrotechnics in color, music, dances, pageantry and songs" may arouse enthusiasm and yet no one would be willing to see these given unrestrained liberty. There is a just and safe limit to enthusiasm, and this applies with special emphasis to the observance of the Lord's Day. If the war was worth fighting to make "the world safe for democracy," it is more important than ever that the war against evil should be waged in order to make democracy safe in the world. This is no time to allow our enthusiasm for a good cause to run away with our better judgment.

A. S. B.



# EDITORIAL

## OUR LORD'S RESURRECTION AND THE IMMORTALITY OF THE SOUL

In this after-Easter number of the MESSENGER we may fittingly ask, What relation does our Lord's resurrection sustain to the immortality of the soul? Job's question, "If a man die, shall he live again?" has always engaged the attention of thinking men; and in these strenuous times of war and carnage it has acquired new interest.

### The Biblical View of the Soul

The psalmist writes: "What is man that thou art mindful of him? And the son of man that thou visitest him? For thou hast made him but a little lower than God and crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands." That man is highly endowed is admitted by all, but not all are agreed as to the source of such endowment. What is the soul? Whence its origin? What its destiny? There are two chief answers. The first is the Biblical view, according to which "Jehovah God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2: 7) and "God created man in His own image, in the image of God created He him" (Gen. 1: 27). According to the latter passage God's image in man is something which forms the basis of his superiority over the animals and relates to man's immaterial nature. This, says Driver, "can be nothing but the gift of self-conscious reason, which is possessed by man, but by no other animal."

In the latter passage two elements are specified out of which God formed man, "dust from the ground," and "the breath of the Almighty." This is not accidental. Man combines in himself the lower and the higher, the carnal and the spiritual. Man is the connecting link between two worlds, the earthly and the heavenly. He may degrade himself to an animal, or he may become an angel of light. Hence we are not surprised to find that breath, life, soul, spirit, are in a lower sense ascribed to animals. That which distinguishes man from the beast is the peculiar kind of soul. It is the spirit of the Almighty that gives to man understanding and so we are prepared to understand that the spirit is the life-principle in man. Man is soul, but *has* spirit, that is, he is a person with spiritual endowments, which cannot be said of the animal.

### The Scientific View of the Soul

The second is the scientific view, according to which man traces his ancestry directly to some high order of animal, as the ape or chimpanzee, but ultimately and originally to a very low order of life, as the amoeba. The method by which scientists reach this conclusion is somewhat circuitous, but it may be stated briefly as follows: Science starts with the pantheistic postulate that the universe had no beginning in time, but has always existed, its existence being due, not to a Supreme Being or God, but to some resident force or energy. Obviously if the universe is from eternity there is no need of a God to create and control. To support this claim all sorts of theories, hypotheses, conjectures and make-shifts are advanced.

As a class, scientists are disposed, it seems, to deny the existence of a God and the immortality of the soul. In his "*God and Immortality*," Prof. J. H. Leuba, classifying the answers of American scientists to questionnaires, elicits the information that only 14 per cent. of psychologists, 18 per cent. of biologists, 19 per cent. of sociologists, 32 per cent. of historians, and 34 per cent. of physicists believe in the existence of a God, but a somewhat larger proportion in the immortality of the soul. This is a surprisingly small number. Leuba intimates that some of the teachers in high-schools and colleges did not care to be quoted as holding such revolutionary views.

We have looked in vain these two years for a denial of the correctness of Leuba's figures, but unless the denial has escaped our notice, we must conclude that he records facts.

Naturally under this view the old Biblical doctrine of the existence of a Supreme Being, the Creator of the universe and of man, must be given up, together with practically everything that is distinctive of the Bible and the Christian religion.

Under the scientific view, the soul, that is man, cannot be immortal in any true sense, even though it be held as a result of the law of the conservation of force, that the soul may exist after death as some kind of energy. Such a re-absorption back into the infinite abyss would be little better than the Buddhistic Nirvana or extinction.

### The Soul According to Contemporaneous Psychology

Psychologically, there are today two outstanding theories of the soul. According to the first, known variously as Spiritualism, Substantialism, or Personal Idealism, man is an abiding self, essentially, though not empirically, the same from day to day, from infancy to death. We distinguish between the essence or entity of a thing and its changing states. The oak is the acorn in a developed form. Just as a definite life-principle is in a grain of wheat (even though taken from an Egyptian mummy three thousand years old), and sprouts when placed in the earth, so under this view the soul is a self, an abiding something amid all growth and development.

According to the second view, called Actualism, Phenomenalism or Associationism, there is no such thing or entity as the soul or self. What is called the soul is merely a stream of sensations and perceptions, a succession of ideas, but no unifying agency. There is at most merely a force or energy of some kind back of the successive states. The soul is compared to a river, which flows on, but has no real sameness or identity, though, personifying it, we speak of the Ohio River. Actualists find in man no purely spiritual existence apart from the body and so make psychology a branch of physiology or of biology. (H. Spencer.)

### Psychology Without the Soul

The distinguished American psychologist, Prof. W. James of Harvard University, discussing the nature of the soul at considerable length in his "*Principles of Psychology*," finally concludes to discard the term soul as not essential to psychology, and so is charged with teaching a psychology *without* the "psyche" or soul, which to most people is like the play of "Hamlet" with Hamlet's part omitted. In justice to him, however, it must be said that he does not directly deny the existence of the soul, but intends merely to assert that just as the physicist need not inquire into the ultimate or metaphysical character of force, so the psychologist need not enter into the metaphysics of the soul. This claim, we think, ought to be allowed, provided that the psychologist can tell us all about the soul while assuming that there is no such entity. This we consider impossible. Moreover, the analogy from physics does not hold, for the physicist assumes that there is such a thing as force or energy.

Naturally, if there be no soul, it is idle to speak of immortality. James allows that two considerations weigh heavily against the actualistic theory and in favor of the substantialistic, namely, human responsibility and immortality. How can a man be held responsible if his self or the soul be a mere succession of states, a mere stream of consciousness? Or, how can we speak of immortality in any real sense, if the soul be a mere bundle of sensations? One might with equal propriety speak of the moral responsibility and immortality of the Susquehanna River.

James states the case fairly: "How can a person be



held responsible here and hereafter if the soul is a mere stream of ideas, a mere vapor? The mere stream of consciousness with its lapses of memory cannot possibly be as responsible as a soul which is at the judgment day all that it ever was." Again, "for immortality the simplicity and substantiality of the soul seem to offer a solid guarantee. A stream of thought for aught that we see to be contained in its essence, may come to a full stop at any moment; but a simple substance is incorruptible and will, by its inertia, persist in being as long as the Creator does not by a direct miracle snuff it out. Unquestionably this is the stronghold of spiritualistic belief."

### Soul-Survival At and After Death

The old materialistic view is that the brain secretes thought as the liver secretes bile, and that the brain makes the mind; but recent investigations lend support to the opposite view, that the mind or person makes, or at least modifies, the brain. James admits that the only means of escape from the mind-stuff hypothesis and materialism is the spiritualist doctrine of the soul. He writes: "The principle of individuality within us must be substantial, for psychic phenomena are activities and there can be no activity without a conscious agent. This substantial age cannot be the brain, but must be something immaterial; for its activity, thought, is both immaterial and takes cognizance of immaterial things and of material things in general."

Dr. W. H. Thompson, physician to the Roosevelt Hospital in New York, develops this view in his "*Brain and Personality*." He shows, as the result of experiments, that "we can make our own brains, so far as special mental functions are concerned, if only we have wills strong enough to take the trouble. By practice, practice, as in Helen Keller's case, the will stimulus will not only organize brain centers, but will project new connecting, or, as they are technically called, association fibers, which will make nerve centers work together as they could not without being thus associated." This shows that the mind is the greater half.

Thompson has no hesitancy in affirming that man's personality is capable of such indefinite development that to suppose the soul will cease to exist at death is contrary to all analogy. "The mental and moral equipment of man seem sufficient for any future life, however limitless its conditions. . . . We can now conceive of a body no longer made of the most temporary forms of that matter which is itself passing away, but fashioned to be a dynamic body, a body of power which need not shrink as here from the heavy burden of the will." The Hereafter follows too closely upon the Here to suppose that there is no connection between them.

In a later work, "*Life, Death and Immortality*," Thompson goes more thoroughly into the subject, saying, "In every other animal, its physical development explains everything, but nothing physical explains man. . . . Besides being an animal, man is a person, which no other earthly creature is. Personality is the greatest fact in the universe, and man has all the attributes of personality." As a testimony of a physician and scientist this ranks very high.

The present trend of thought in high philosophic circles is in the direction of the substantialist theory of the soul. Thus a notable work by Prof. J. Lard, of Queen's University, Belfast, on "*Problems of the Self*," has lately appeared, which proves the absurdity of a "Psychology without a Soul" and the reasonableness of a "Psychology with a Soul." "If the soul is not the body," says Laird, "then it may survive the body unless the body can be proved to be necessary for its existence. And if the soul may survive the body it may possibly be immortal in the strictest sense, i.e. it may be indestructible. If our argument has been sound, the soul is a substance which is not the body. It consists of experiences, not physical reactions. Its unity is a mental unity, not the unity of a physical thing. The soul exists, and exists on its own

account. Consequently the death of the body does not imply the destruction of the soul, unless for further reasons."

Having observed that by personality we understand selfhood, self-consciousness, self-control and the power to know, Laird continues, "We are not immortal unless our personality can survive the *shock of death*. Unless there is unity and continuity of experiences, and the kind of unity which is personality, there is no soul. The immortality of the soul is, therefore, necessarily and always a personal immortality. There must be personal continuity between the incarnate and the discarnate spirit; else the soul has disappeared either into nothingness or into something else."

### Undyingness and Immortality

But in what sense does the soul survive at death? It is unfortunate that the word immortality has two well-defined meanings, which ought to be, but rarely are, sharply defined. Those who hold that God created man in His own image and with a rational soul, endowed with the marvelous gift of personality, hold also that this soul or person will continue to exist forever in misery or happiness, unless God should withdraw his sustaining power.

In the absence of a suitable word to express the fact and idea of the continued existence of the soul after death we may employ the word *undyingness*. Man's true life consists in communion and fellowship with God; death in the realm of personality is separation from God. Through sin man incurs spiritual death. At death the personality abides, that is it still has undyingness, or, to use a technical term, it still has *ontological* immortality, but not necessarily a Christ-imparted immortality of happiness. The final impenitent, according to Scripture, exist indefinitely after death in estrangement from God, because having committed the sin against the Holy Spirit, they are personally and spiritually confirmed in that state. "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin" (Mark 3: 29). Such, though existing, enter upon the *second death*, eternal death, which is but a continuation of spiritual death. Let it be observed that mere existence hereafter is not eternal life or true immortality in the Scriptural sense.

### Eternal Life From and in Christ

It is only from and in Christ that man attains eternal life or true immortality. Our Lord says: "I am the life"; "I am the resurrection and the life; he that believeth on Me, though he die, yet shall he live [that is have the true life of a rational and responsible agent]; and whosoever liveth and believeth on Me shall never die [that is die the second death]. Verily, verily, I say unto you, if a man keep my word he shall never see death [that is the second death]." We have all heard these and other like Scripture passages many times, but it is to be feared that their profound and far-reaching significance is not always weighed sufficiently.

This is the solution of the problem which Job and the Old Testament worthies could not solve, although they had glimpses of the truth. It is not too much to say that this doctrine of true immortality in Christ is the key to, and the distinctive doctrine of, the Christian religion and the most cherished hope of Christendom and of the world.

Even Jean Paul Richter wrote: "The whole moral temperature of the world has been raised immeasurably by the fact that Christ by His Gospel has brought life and immortality to light. This idea, which has found expression in the creeds of Christendom and in the higher literature of modern times, has given a new motive to action, has founded a new type of heroism and nerved common men and women to the discharge of tasks from which nature recoils."

A. S. Z.



## A LETTER FROM ENGLAND

BY THE EDITOR

## I. IN SOUTHAMPTON

Southampton, England, where our good ship "Mauretania" came to port on Friday, March 21st, is the great harbor of southwestern England, and it is said that approximately twenty-five or twenty-six millions of troops of the Allied nations have passed through this town of 130,000, going to and returning from France. Our first impressions of Britain were gathered there, of course; it was there we first saw the characteristic railway trains, which seem like toys beside ours; there we noted the "double-decker" trolley cars or trams, with their big advertisements of all sorts of wares not only inside but outside; there we were first impressed with many of the predominating characteristics of British character and customs, including the amazing prevalence of "wine, beer, whiskey and all sorts of spirits" in the signs, and the frequency with which women could be seen smoking cigarettes and drinking liquor with men in public places. In the interest of truth, it is necessary to say that since the armistice was signed the "red light district" is more virulent and widespread than ever before. One of the greatest preachers in England admits that Britishers frequented the house of God until the Battle of the Marne, but once the Germans were turned back they for the most part quit praying and since then religion has rather been at ebb tide. The colored man, who was desperately seasick, is said to have offered the petition: "O Lord, get me safe to New York, and I'll find my own way to Memphis!" God pity England—and, for that matter, America too—if such ingratitude and neglect of worship should prevail, and the high idealism fostered during the war be permitted to degenerate into a selfish immorality!

Americans, to be sure, are moved to wonder at many things they behold in England. The names of the streets, the unhandy money, and a hundred other things appear topsy-turvy, in addition to the street signs, "Turn to the left," which makes crossing the streets both confusing and dangerous. We must confess the attractiveness of much of the landscape, the delightful old gardens, the velvet green of the holly, the ancient buildings of such outstanding historic interest, and the seemingly unfailing courtesy of all to whom one speaks or from whom one seeks information. We cannot hope in a brief account to give anything but a bird's-eye view of our impressions. We saw a number of really interesting things in Southampton. There is the old wall which formerly encircled the entire city, and much of which stands from the early days, with the houses built into and behind it. The street behind is appropriately called "Back-of-the-Walls." There is St. Michael's Church, one of the oldest in England, dating from about 900 A. D. There is the famous monument in honor of the Pilgrim Fathers, who sailed from this very port of Southampton in 1620 for the shores of the New World. On this monument one finds the names of Governor Winslow and of John Alden, so pleasantly remembered from "The Courtship of Miles Standish," to whom Priscilla archly said: "Why don't you speak for yourself, John?" In Southampton, too, is found the fine statue erected in honor of the heroes of the Titanic disaster. That fated ship sailed from this port, and the engineers erected this memorial in honor of their heroic comrades who stuck to their posts down in the hold of the doomed vessel and were drowned like rats in a trap. In connection with this monument we noted this beautiful dedicatory prayer: "Grant, O Lord, that those who, passing by upon their several occasions, shall look upon this Memorial, may have grace to remember that upon each and all of us is laid the charge to be faithful in that which is committed to us. And we pray Thee that these emblems of Sacrifice and Glory may speak to all generations of that fair fame which is theirs who fail not from any duty for any pains of death. We ask this in the Name of Him Who died upon the Cross for all men, even Jesus Christ our Lord. Amen."

Finally, in Southampton, we were glad to see some interesting memorials of Dr. Isaac Watts, England's most prolific hymn writer. The page boys at the Southwestern Hotel, where we lodged, had apparently never heard of Isaac Watts, but, fortunately, some other citizens were better informed. We visited the "Above Bar Congregational Church," where he served long as deacon, and beside which he lived, and then saw his monument in the Park, on which appears, in addition to his life-size statue, some quotations from a few of his hymns. Of them all there is none dearer to us and none that has come closer to our hearts on this trip than the majestic lines:

"O God, our Help in ages past,  
Our Hope for years to come,  
Our Shelter from the stormy blast,  
And our eternal Home."

## II. A VISIT TO WINCHESTER

Saturday morning, March 22, found eleven of us on our way to the charming old city of Winchester, about 12 miles from Southampton. The word Chester is the Latin "castra" or camp, and all English towns and cities ending in "chester" were once Roman camps. Winchester, now a town of 25,000 people, was the British, Celtic, Roman, Saxon, Danish and Norman capital, and the British Empire owes much to its influence. It is on the right bank of the River Itchen, 63 miles from London. Roman remains are still found in the walls of Wolvesey Castle, the foundations of the city bridge, in an old vault in the Cathedral crypt, coins, pottery, statues of Hercules, and a portion of a Roman altar of the first century. Interest centers in the wonderful old Cathedral, which has already stood twice as long as the great Jewish temple of old. Consecrated July 15, 1093, the present structure was at that time the largest, as it is now the longest Cathedral in Europe, with the single exception of St. Peter's at Rome. And only Westminster Abbey is richer in monuments. It was indeed a great privilege for our party to arrive at the Cathedral just as Matins were beginning at 10 A. M., and the Verger graciously ushered us to seats immediately behind those later occupied by the choir. The writer was within three feet of the minister who read the service, and the latter kindly opened the various books used and passed them over, in order that we might better follow the "score," as they call the order of worship. Four clergy participated, and the music was glorious. There were 15 boys and 7 men in the choir, and one of the boys in particular had a wonderful voice. It moved the heart to feel that for 800 years worshippers had trodden these floors and looked on these massive walls. And every day of the year Matins and Vespers continue to be conducted. There is something awe-inspiring and majestic in the very thought. Perhaps it ought not be told, but in addition to our party there were just 5 women and 4 men at the service, besides the clergy and choir, and the other paid functionaries. We admit it was cold, even with overcoats. But we have not found any really warm place in England, except once or twice the writing room at the hotel. There has been a terrible shortage of coal, and Britishers are trying to get accustomed to live in a temperature of 50 or 55 in their houses, Churches, etc. We heard more coughing in Church on last Sunday than one would ordinarily hear in a year in America. And we venture the statement that if Americans were expected to come to Churches as cold as those we have visited, very few would come the second time.

There are so many things of interest about Winchester Cathedral that one scarcely knows where to begin. Its length is 556 feet, its breadth at transepts 217 feet. The height to the ridge roof is 109 feet, and the tower is 138 feet high and 50 feet wide. William the Conqueror donated much of the wood which still forms portions of the



nave roof. Here lie buried many of the Kings of England, including King Canute, who is said to have ordered the waves of the sea to recede. Here is the tomb of St. Swithin, who is responsible for so much bad weather. Here lies buried the patron saint of all good fishermen, Izaak Walton, who fished in the Itchen and philosophized as fishermen should. Here Jane Austin, the novelist, lies buried. Here is the tomb of Bishop Stephen Gardiner, and his broken statue, broken because of the hatred he aroused by burning Ridley and Latimer at the stake. Here, too, is the chantry and tomb of Cardinal Beaufort, who witnessed the execution of Joan of Arc, and who left a queer endowment which provides for all time "a mug of beer and a piece of bread" for all who take the trouble to call and ask for it. There are marvelously carved chantries erected by bishops and now used as their tombs. Some of these bishops of the old days had incomes as high as 60,000 pounds a year and were more influential than prime ministers, even than kings. The delicate tracery of the carvings, the amazing architectural genius, the vegetable dyes that hold their color in stained glass windows and frescoes after all these centuries, all these and a hundred other things are brought to our notice by the eloquent Verger. Somewhere Emerson says that the verger of a great Cathedral, living in such sublime precincts, acquires "a certain stateliness of tread" and dignity of life and utterance. This was clearly evidenced in this enthusiastic care-taker of the old Cathedral at Winchester, who so ardently loves that historic pile, and speaks in such poetic strains of the marriage of Mary Tudor to Philip of Spain within those walls, the vigils of the monks watching the tomb of St. Swithin, and the many other incidents which space forbids us to mention. He is going to "the States" soon, he says, to lecture on his favorite theme. (Everybody hereabouts refers to America as "the States.") We cannot refrain in passing from special mention of the great Reredos, commenced in the 15th century. It is executed in a fine white stone, and its elaborately canopied niches, pinnacles, buttresses and fine central projecting canopy, are surmounted, at a height reaching nearly to the corbels, by a triple frieze of running leaves, Tudor flowers, and quatrefoils. We have here an illustration too of the damage wrought by a spirit of intolerance and iconoclasm, for Cromwell's soldiers destroyed many of the most beautiful figures and melted gold, silver and brazen works of art into the coin of the realm. The restoration in stone is carried out with remarkable fidelity, and the exquisite workmanship makes it one of the most magnificent specimens in this or any land.

We left the Cathedral reluctantly indeed, but grateful that we had been privileged to see it, and proceeded through the wall of the old Norman palace of William the Conqueror to Parliament Hall, where many kings of England were crowned, from Egbert to Edward the Confessor. Until the latter part of the 13th century Parliaments were frequently held there. We went into the Great Hall, where many famous trials were held, including that of Sir Walter Raleigh, and saw hanging on the wall the famous Round Table of King Arthur, where the Knights pledged themselves to search for the Holy Grail and to "follow the Christ, the King." We cannot undertake to describe the fine buildings of Winchester College, adjoining the Cathedral, the charter of which dates from 1393, nor the Great Hall, built by William the Conqueror and completed in 1235 A. D. Originally Norman, it was transformed into the Early English style of architecture by Henry III, and again altered in 1380 by Richard II. In the splendidly executed gable windows are represented Kings Arthur, Alfred, Canute, William I, Stephen and Henry III. But the precious hours had passed, and our little party bade good-bye to Old Winchester with many happy memories.

### III. A SUNDAY IN LONDON

We arrived in the metropolis of England at 7 P. M. on Saturday, March 22. Here the subway is called the Underground, and we took that from Waterloo Station, becoming acquainted for the first time with this complicated sys-

tem of subterranean tubes which provided shelter for so many when London was in a state of siege during the terrible air raids. The city is overcrowded, especially with men in khaki and women in uniform. The hotels are packed. It was only through the good offices of the Y. M. C. A. that our "embassy of goodwill" was enabled to secure quarters in two of the best centrally located temperance hotels, the Kingsley and the Thackeray, both within two minutes' walk of the British Museum. The charge of 8 shillings per man secures "lodging, breakfast, and attendance" at these well-appointed hotels (about \$2 per day). For luncheon and dinner \$1.50 more is charged. A hot bath costs 12 cents. Trolley charges for short distances are a penny in English money, which is 2 cents in ours. The same is charged on the auto busses, which run in all directions. Rapid transit is thus a much cheaper proposition than in the U. S. A. Those who complain of a war tax on railroad fares in America should, however, be comforted by the thought of a 50% increase in England.

We imagine that a brief description of our first Sunday in this great city will be of interest to MESSENGER readers. It was a beautiful day—for London—but the chill in the air made Americans long for the Mediterranean voyage which we are anticipating. Naturally, in a party like this various tastes are to be consulted. Some went to hear Dr. G. Campbell Morgan, who is soon to be associated, we understand permanently, with American life as an associate of Dr. W. W. White in the Bible Training School, New York. Some preferred to hear Dr. Reginald Campbell, now a vicar of the Church of England, and in charge of Christ Church, Westminster. Others went to hear personal friends or to study English Sunday Schools. The writer will only undertake a hurried account of his personal experiences. In the morning he went to hear Dr. J. Fort Newton, formerly pastor in Cedar Rapids, Iowa, now filling the pulpit in the City Temple, made so famous by Dr. Joseph Parker. He has already won a warm place in the heart of Britain and is more than maintaining the best traditions of the Temple. He has associated with himself Miss Maude Royden, a member of the Church of England, who preaches once every Sunday, usually in the evening, and he declares she is accomplishing in this new day for women what no man on earth could do. The attendance was very large, the music by the large vested choir was truly inspiring, and the sermon was a feast for the soul. Dr. Newton spoke on the words in the Gospel by John: "In Him was life, and the life is the light of men." He has an easy, gentle, sympathetic style that reaches the heart, and a poetic fancy and wealth of literary and historic allusions that delights the mind and enriches the imagination. The sermon was an exaltation of Jesus which one can scarcely forget through the years. It was as though the preacher had entered the sanctuary with the fervent prayer in his heart:

"Jesus, my Lord, I Thee adore;  
Oh make me love Thee more and more!"

Of surpassing beauty was his opening illustration. He told how in the old English Churches a lamp was kept burning called "the lamp of poor souls." It was for those who could not afford to pay for masses for their dead. But, whatever one thinks of the mass, the thought behind this was born in a poet's soul. It is a ray of light in a dark world! It is a symbol of pity and of hope. At best, we are all "poor souls," and life is dark for us without Jesus. He is the lamp of poor souls Who sheds radiance on our intellectual, moral and spiritual problems, who illuminates the great mysteries of pain, poverty, sin, sorrow and death. In days gone by, said Dr. Newton, men spent much time in trying to prove the divinity of Christ. Their problem now is rather to prove that God is as good, as kind, as patient, as helpful, as compassionate as Jesus. The only God in whom men today will believe is the Christ-like God, the God whose glory we see in the face of Jesus.

The seven members of our group who attended the City



Temple met Dr. Newton after the service and were received in characteristic American fashion. Graciously did he offer to meet us on the morrow, and a special luncheon was arranged for Monday with Dr. Newton, Mr. Harkness, a former resident of Cleveland, O., and now an officer of the City Temple, and Mr. Blew, the "Y." man of the Mauretania, as our guests. After the luncheon Dr. Newton gave us a brief address and answered many queries with American candor. He is having a good time in his work, he says, as any American can have in England these days. It is a rapidly changing England, and no man can tell just how far-reaching will be the process, but it seems to be agreed that the entire social system must be rebuilt. The labor leaders are for the most part wise, sane, conservative, and, best of all, Christian men. Mr. Thomas and Mr. Henderson are Christian ministers. He will try to arrange to have us meet at least one of these before we leave England. Dr. Newton does not believe that the experiences of the war necessarily increased the religiousness of the people. With many exceptions on both sides, he thinks that those who went to the trenches with a traditional religion have come out skeptics, indifferentists and materialists, while those who before were careless, unreligious or irreligious have for the most part been chastened and made more responsive to religious appeals. He quoted Mr. T. R. Glover (whose book, "The Jesus of History," he greatly commended as being even incomparably finer than "The Christ We Forget," by P. W. Wilson) as saying recently that 80% of the soldiers and sailors of Britain do not really know or care for the Christian religion. This seems a pessimistic view, and the obscuration may be only temporary. Dr. Newton gave us many valuable sidelights on English life and views, and it is evident that he is utterly fearless in the expression of his conviction. It is a good omen that England is ready to listen to an American who "calls a spade a spade."

In the afternoon of the Lord's Day, at 3 o'clock, we visited the great Westminster Abbey. The audience was very large, as I understand all congregations are in that historic sanctuary. So much has been written of this noble edifice that we shall not undertake to describe its nave, its altar, its monuments, its poet's corner, where can be found the bust of one American poet, Henry Wadsworth Longfellow, its tombs of great men and women, including such notables as Gladstone, Disraeli, Dickens, Tennyson and Browning, and scores of others, to say nothing of the rulers of England. The service was very much like that at Winchester Cathedral, though to our mind not quite so well rendered. What we wish especially to note was the sermon by the Rev. W. H. Carnegie, Sub-Dean and Canon in Residence. It was one of a series of addresses on present-day problems, and seemed to us remarkable, indeed, in such a place. Ten years ago the deliverance would have been pronounced rank socialism. We have heard it said that the free Churches here have missed their greatest opportunities by passing by the great human movements and failing to champion the rights of men. It is said that the Established Church has more sagacious leaders who see the implication of the social movement and are preaching a real Gospel for a working world. At any rate, Dean Carnegie did not hesitate to pronounce the status of the working classes as intolerable and made it plain that the "haves" must give a square deal to the "have nots" or face social revolution instead of the evolution for which all Christians should hope and pray and work. He quoted a foremost labor leader as saying that workers have no time for the Church because the Church is made up predominantly of the middle and upper classes, and their interests are incompatible with those of the working classes. The first part of this charge, he said, is incontrovertible; the second is not true. We are all "members one of another," and the interests of every class are inextricably associated with the interests of all. The "charity" taught and exemplified by Jesus will alone solve our difficulties and prevent the shedding of blood. As England has been facing a general strike of miners and railroad men, such utter-

ances are most timely and significant. Only practical religion can save us from anarchy—and it is heartening to have such leadership in Westminster Abbey.

Sunday evening found a number of us "following the crowd" to Buckingham Gate to hear our old friend Dr. Jowett in Westminster Chapel. It is hardly as beautiful a place, and certainly not as conspicuously located as the Fifth Avenue Presbyterian Church, New York, but this large Congregational Chapel, with its two balconies, was filled with the usual "Jowett multitude." It used to be said, "where MacGregor sits, there is the head of the table"; and in England as in America it appears to be true that empty pews are rare where Jowett preaches, and the crowd would probably find him in any out-of-the-way place. We arrived a bit late, and were escorted to the very first pew, a little to the right of the preacher. Dr. Jowett seems to have aged considerably since we knew him in New York. One does not have to be told that the sorrow and strain of the war have taken their toll. But after a plain service and the usual uplifting prayer, he preached with his old-time fervor. Those who heard both sermons of the day said that the morning discourse on "The Three Men in the Burning, Fiery Furnace" was perhaps the greater. But the evening sermon was a practical appeal of tremendous force. We have said elsewhere that no preacher has more truly provided spiritual food whenever we went to hear him than Dr. Jowett. The sermon of Sunday evening, March 23, confirmed this impression. He contrasted in telling fashion a New Testament and an Old Testament verse. The first was: "Soul, thou hast much foods laid up for many years; take thine ease, eat, drink, and be merry." The second was: "My soul, wait thou only upon God; for my expectation is from Him; He only is my Rock and my Salvation."

That first man made an inventory of the things he most prized, and what did he find? Goods, ease, meat, drink, merriment—what a pitiful diet for an immortal soul! Designed to live and move in heavenly places, he really lives in the kitchen, or at the sty like the swine. He does not look *up*—there is no God in his life; he does not look *in*—he has no conception of his own capabilities; he does not look *on*—he has no sense of immortality; he does not look *out*—he feels no responsibility for his fellows; he only looks *at* things—and how paltry and futile his vision! But the other man lives in the infinite and eternal, the very ocean tracks of divine grace and blessing. The man who waits upon God and can say from the heart: "my expectation is from Him"—is the heir of all heavenly treasures. That is the way to treat your soul. Then you will find the Lord to be your Rock of defence and refuge, a shelter and a fortress. And in Him, too, you will find salvation, which means far more than deliverance, for salvation is health, the fulness of Him that filleth all in all.

It was a pleasure after the service to have a little chat with this prophet of God, and to recall previous meetings in New York. We returned to our hotel feeling that it was a great day of spiritual refreshing. We cannot believe that the Church of Christ will fail in England when she has such real leaders in her pulpits. Dr. Jowett has decided to remain here, and so the efforts of the Fifth Avenue Church of New York have come to naught. They seem determined to import a preacher, but since Dr. Jowett's decision they have invited two others who also declined. It is reported that Dr. Jno. Kelman of Scotland is now being considered.

May I not close this rather long and hastily written letter by saying that the time of our sailing from England is not yet fully settled, but at this writing, March 25, it is probable that we will leave on the 28th for Havre, and after a few days in France, sail from Marseilles on April 3 for Egypt.

The truth is pure, and purifying, yet can it not of itself purify the soul, but by the obeying or believing of it.—*Robert Leighton.*



# COMMUNICATIONS

## THE PROHIBITION CONTEST IN THE MISSIONARY COUNTRIES

BY REV. C. H. BRANDT,

*Supt., Altoona District, Pennsylvania Anti-Saloon League*

On account of the liquor traffic the foreign missionary work is facing a grave crisis. Since the liquor traffic is being driven out of America the liquor men are making plans to establish their business in the missionary countries of the world. They already have representatives in some of these countries to establish their breweries and distilleries and the other accessories connected with that business.

Thus far liquor has been shipped into these countries. Frequently the same ships that carry the missionaries and the moneys that are sent to convert the heathen also carry the intoxicating liquor to debauch and degrade those heathens; and missionaries tell us that there is not a thing coming from the Christian lands that is doing so much to hinder the progress of the Gospel as is the intoxicating liquor. If conditions are bad when liquor is being merely shipped into these countries what will they be should the liquor traffic become established in them as it was in America and as it is now in the European countries.

In America it debauched our manhood and our womanhood, degraded our childhood and unfitted men for the duties of this life and for the blessings of the life which is to come. It held the club of the boycott over our business, professional and laboring men and even in some cases over our ministers and Churches. It controlled our politics so that in many instances the liquor men with their influence were able to elect public officials from the constable to the President of the United States. In this way they controlled the policies of our Government and prevented the enactment and enforcement of laws they disapproved and secured the passage and enforcement of laws they desired. Many of our public officials lay cringing before this almighty power.

Should such conditions ever prevail in the missionary countries of the world it would not only hinder this great work but perhaps in many localities absolutely destroy it. Those ignorant, unsophisticated peoples, with their strong passions would soon become a prey to its assaults and be overthrown by it as was the case with the Ha-

waiians when liquor was thrust upon them by the American people. The Churches in the Christian lands are sending millions of dollars into the foreign fields. They are sending some of their best men and women—men and women who are consecrated to God to a degree that few of us can understand or appreciate. It would be absolute folly and even sinful to continue the giving of our means and the best of our manhood and then not raise our hands and voices against the establishment of that business in their midst which only brings destruction to the great work which these men and women and means are seeking to do.

Some time ago I talked with a returned missionary from China. After congratulating me on what was done in America he said, "Now you must turn your attention to the heathen lands," saying, "We missionaries are literally trembling at the thought of what will happen should the liquor traffic become established in the heathen countries." Among the last things that Christ said before He ascended into Heaven was, "Go ye into all the world and preach the Gospel to every creature and make disciples of all nations." How can the Christian people fulfill this command if they do not seek to prevent the establishment of the liquor business in the missionary countries. We owe it to ourselves, we owe it to our Churches. We owe it to the consecrated missionaries and we owe it to our God to carry the temperance fight into the heathen lands so as to give the people there the best opportunity to hear the Gospel and accept Jesus Christ as their personal Saviour.

We must inaugurate a propaganda of education and agitation in those nations so they will see these dangers and not allow the liquor traffic to become established. Also, we must seek to prevent the exportation of machinery and other articles for the manufacture and sale of liquor into those countries and thus in a practical way prevent this business from gaining a foothold where so much harm can be done in hindering the development of these nations and the advancement of the Kingdom of Christ.

## STORM SIGNALS

REV. EDGAR V. LOUCKS.

On this occasion, as on many another occasion, we cannot well avoid talking about the weather. How much of our time and of our talk is spent upon this world-old topic. We talk about it while we are in our homes, as we leave our homes and again as we enter them. Usually it is the word of greeting as we meet our friends on the street, in the store or shop; it is our first word after arising and the last word before we retire; we refer to it as we telephone and comment on it in our letters.

The weather has always been an interesting topic because there are so many conflicting demands for certain kinds. On the same day one farmer wants it to rain for the sake of his crops, while another wants it to be fair for the same reason; the maiden wishes it to be bright that her heart may be light on her wedding day; the photographer asks for a partly cloudy day for getting the best effects; the fisherman and pleasure-seeker want nothing

so much as a quiet day, while the boys want it to be windy so they can fly their kites.

Our weather in this country costs a lot of money. Our Government spends more than a million and a half dollars annually on its weather bureaus. This study of the weather is one of the most important sciences and yet it is one of the most strikingly neglected. Meteorology is the name given to this science. It is not a study of meteors as one might suppose, judging from the name, but it has to do with rain and snow, cloud and fog, wind and sunshine. All the features of a day's weather are registered at these bureaus: its rainfall, snowfall, sunlight, wind (velocity and direction), storms.

There are certain stations of the Weather Bureau called the Storm Warning Stations. These stations announce the approach of storms, especially those storms dangerous to navigation, by the display of flags by day and of lanterns



by night, by telegraph, telephone, wireless telegraph, by bulletins posted in public places, by reports furnished to newspapers, mariners and others interested.

Excellent results have come from operating these bureaus and stations. They have greatly benefited agriculture, commerce and navigation. By taking advantage of a cold wave warning issued by the station, it is on record that fruit to the value of \$14,000,000 was saved in the citrus fruit districts of California.

Marine interests have been greatly protected from storms and hurricanes through warnings received. As an illustration of the benefits derived let us cite an instance in which one warning heeded resulted in detaining in port the Atlantic coast vessels, which, with their cargoes, were valued at \$30,000,000.

Storm warnings are displayed at more than 300 points along the Atlantic, Pacific and Gulf Coasts, and the shores of the Great Lakes. These forecasts are based upon simultaneous observations taken daily at 8 A. M. and 8 P. M. at 200 regular observing stations scattered throughout the United States and the West Indies. The observations are telegraphed to the central office at Washington, D. C., where they are charted for study and interpretation by experts trained to forecast weather conditions. What a remarkable system all this is! These forecasts are nearly 90% accurate.

The system of storm warnings invented by man is indeed quite remarkable, and yet, it admits, it is but 90% accurate. Its deficiency is all the more noticeable when compared with God's system of storm warnings, which is 100% accurate. That means that what God has said would take place has taken place, or if it has not taken place, it may be depended upon that it will take place, for God means what He says and says what He means. He predicts with precision and infallibility.

We said there are 200 weather bureaus scattered throughout the United States and the West Indies; a large number, larger, perhaps, than you had suspected, but that number sounds small when compared with the number of stations God controls, from which warnings are issued and displayed. He has eight such stations in Bellevue alone. At that rate one would not have to go far to find 200. There are 1700 stations in our Reformed Church in this country. Every week warnings are flashed out from these stations—the warnings all being supplied from the same source, God's Own Word, therefore they do not vary in accuracy or authority, only in phraseology.

The men in the United States Weather Bureaus are trained for their responsibilities, so are the men in God's Storm Warning Stations, but the responsibility of the men in God's employ is greater by far than those under government employ. They warn of a storm, which in doing its worst, would do no more than kill the body. Those who man God's stations, the ministers of His Gospel, sound forth the warnings of storms which will bring death to the very souls of men. The word of God, as spoken by Ezekiel, predicts the bitter consequences of a faithless ministry, as well as the benediction to him who is a

watcher of souls: "Son of man, I have made thee watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

The weather bureaus display their signals both by day and by night, and use every means available to spread their warnings; but that is not more regular nor more faithful than is the Church of Jesus Christ in displaying God's storm signals. Her warnings go out from the pulpits, choir lofts, from chimes and Church bells, from the superintendents' desks, the teachers' seats. And how greatly supplemented are all these warnings by those given through the religious papers and books.

If we are to do our duty we must display some storm signals now. As engineers and conductors receive orders and read them that they may know what course they are to take in order to avoid certain dangers, so we turn to our Book of Orders and find under the heading of Warnings these statements: The light of the wicked shall be put out; The adversaries of the Lord shall be broken to pieces; Many are the sorrows of the wicked; The wicked shall be turned into hell, and all the nations that forget God; I go my way, and ye shall seek Me, and shall die in your sins. Whither I go ye cannot come; Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth; Be not deceived: God is not mocked, for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; The wages of sin is death; The soul that sinneth it shall die. These warnings reveal the end of the unrepentant sinner. I would that all persons might be as sensitive to these warnings as are the persons interested in navigation, commerce and agriculture, to the warnings which they receive. Let us hear these warnings from the Word today and heed them today.

God's Book of Orders is not comprised of warnings only, any more than a weather bureau's reports include foul weather only. There we find also pleadings and promises: As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for He will abundantly pardon.

In view of such pleadings of our Father—God—and of such promises made for man's encouragement, it seems we should be ready to say, not feebly, but emphatically, Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting; I believe, help thou my unbelief.

*Bellevue, Ohio*

## THE WORKS OF ZWINGLI

REV. JAMES I. GOOD, D. D., LL. D.

The Consistory of the Reformed Church of Zurich, which recently sent greetings to our General Synod in connection with its jubilee anniversary, January 1, 1919, commemorating Zwingli's coming to Zurich as preacher in the cathedral, have also sent, as a present to the General Synod, a book of over eight hundred pages entitled "Ulrich Zwingli, A Selection of His Works." It is in German, because that is the language of the canton of Zurich and of northern Switzerland. It will undoubtedly popularize Zwingli's views among their people. It has been prepared by the best living authorities on Zwingli, Profs. G. Finsler and W. Kohler, the editors of the latest edition

of Zwingli's works, and also by Prof. A. Ruegg. The last two are professors of theology in the University of Zurich and the last named will be remembered by many of our Sunday School teachers and workers who attended the World's Sunday School Convention at Zurich in 1913 as the Chairman of the local committee of that convention. In this book the leading works of Zwingli are given, some of them having been known before only in Latin. They are arranged chronologically. As an introduction, the first biography of Zwingli by his fellow-worker, Oswald M. Lyconius, published in 1532, is given. Then follow the works of Zwingli, beginning with his



prayer during the plague (1519) down to his posthumous work of 1536, "The Exposition of the Christian Faith." This is followed by a full index of persons, places and topics. Those of our ministers and members who read German will find here a splendid summary of Zwingli's views at first hand. It is quite interesting to note that just at the time, when we in America are trying to make Zwingli's writings accessible to English readers by publishing them in English, the Swiss are trying to do the same for those who read German. One volume of Zwingli's works has already been published in English by Rev. S. M. Jackson, D. D. Our General Synod's Committee on the Zwingli Publications, consisting of Rev. Profs. Good and Richards and elders Wood, Siebert

and Fackenthal, are trying to get the next two volumes published soon. These are now in the hands of editors and will be published in about a year. They will be followed by a fourth volume, which will largely complete Zwingli's theological works. Later it is expected that his other works and letters will be published. The Lutherans are now publishing Luther's works in English; Calvin's and Knox's works have already been published in English. It remains for Zwingli's works to complete these translations of the works of the great Reformers. Any person who may feel interested enough to send a contribution toward the publication of the Zwingli's Works by our Church, is assured it will be gratefully received by any of the above-mentioned committee.

## THE LEAGUE OF NATIONS

REV. ELLIS N. KREMER, D. D.

It is unfortunate that the discussion of the League of Nations has assumed such a personal and party-political aspect. Unwarranted reflections on the President have been made, and in such terms that they are liable to bring the freedom of the Press into contempt. Equally unwarranted reflections have been made on eminent men who have expressed themselves as unable to accept the provisions of the League as they stood at the time of their criticism. In a matter of such great and far-reaching importance criticism of the terms of the League should be welcomed. The benefits of such criticism are seen in the efforts now being made to include in a more direct and formal statement than was found in the original document, the preservation of the "Monroe Doctrine."

We believe that much of the criticism of a personal kind comes from those who have not studied the conditions of the League so far as they have been accessible to the public. We judge this to be the case because of the neglect to state clearly wherein the terms of the League are defective and to show how they could be corrected and strengthened.

It is well for us to remember several things when we read criticisms of the President or of those who differ from him, as have frequently appeared in the Press.

1. Our President has a heavy burden resting on him and he is entitled to our generous sympathy and support in his laudable efforts to secure as far as possible the peace

of the world.

2. Our Senate, while it does not have the responsibility of initiation in the matter of the League, does have the responsibility of satisfaction, modification, or rejection of the League when completed. The Senate is equally entitled to our confidence and support. Grave indeed will be their responsibility, and we must remember that our system of government imposes upon them the duty of acting on this question, not by the stress of popular clamor, but by the Constitution and laws.

3. It is to the wisdom and patriotism of this body we are to look, so that in the eager desire for an end which all are anxious to obtain, viz, the possible prevention of future wars, the document upon which such an end depends, shall be so framed that the rights and just privileges of our nation shall not be put in jeopardy.

Let us keep our heads and rise above the thought that our President on the one hand and the members of our Senate on the other hand, are "playing politics" in their efforts to arrive at a righteous conclusion. Let us not be led into the snare of denouncing or supporting the League until we have given to it our careful consideration; and above all of reading into the acts of others petty and wrongful purposes. "Judge not, that ye be not judged."

Harrisburg, Pa.

## HOME AND YOUNG FOLKS

### HELPING UNCLE SAM

#### American Expeditionary Force

Tours, France, March 14th, 1919.

Dear Children:—

The most exciting thing that happened lately was General Pershing's visit. This is his second one—I think I wrote you about the other. But this was so much more important (to us) because before, only five generals were decorated, but this time we were inspected. The S. O. S. awoke to new interest on Saturday morning when it was announced that the Commander-in-Chief would review the post. Lieutenant Colonel Hess gave a solemn warning against mismatched and mismatched uniforms and a "cart-before-the-horse" winding of puttees, to the male personnel. Miss Gurther, our chief, issued sundry verbal bulletins for the putting aside of various becoming but non-military fur pieces,

picture hats, pumps, spats, etc., etc. for it was not to be a camouflaged women's army corps on dress parade, but a bona fide military review. Such a requisitioning of tailors' services, and such a plying of needles and shoe brushes Tours has seldom seen.

Monday morning, with its accompaniment of gray skies and rain, arrived an hour early. Some of the girls decided that their favorite tune was "Some Day I'm Going to Murder the Tailor," when they experienced the unhappiness of a tight military collar. There was compensation for some of them, however, for 35, who were the first Q. M. units to come over, were entitled to wear their first overseas service stripe, and they surely were proud of it. I might add that the use of 35 left arms is conspicuously awkward.

At 9 o'clock assembly on the parade ground began—there were 5,000 officers

and enlisted men, and girls of the Quartermaster's Corps, Signal Corps, and Ordnance Department; and also about 60 W. A. A. C.'s. We surely proved what good soldiers we had become, for we endured like veterans the discomforts of puddles and wet sand under foot, and driving rain overhead.

General Pershing arrived about 11 o'clock and made a detailed review. He walked up and down each line, carefully inspecting the ranks; and at the end, he mounted a table at one end of the parade ground and gave us a brief address.

The girls were all standing in the front rank, and when he got down from the table, we all rushed up and shook hands with him. He seemed a little startled at first, but gave us a cordial handclasp, and said, with a smile, "Well, this is nice!"

We were simply soaked, so we were given



the afternoon off to go back to the hotel and get on dry clothes and avoid colds. I took a whole film of pictures, but as the day was so dark, I'm a little skeptical as to the results. They have been at the photographer's only about 10 days, so perhaps they'll be finished in another week.

The Review Day was typical of the weather we've had ever since we landed in France. But those who were here last summer say that it is sunny then. And the last few days have been glorious. Spring is here—and after a winter in France that means a heap. Somehow the leaves don't seem to burst out all of a sudden as they do at home. You notice first that the trees have undergone a change. That is, you think they have; the change is so slight you aren't sure, and think perhaps you've imagined it after all. But in a few days you know you are right—the branches and twigs that have stood out so hard and definite against the gray winter skies have blurred a little—they are no longer in focus. They blur more and more as the days go by, until—shall I ever forget it?—you cease to think of them as trees, and only know that over and beyond you there is a faint, uncertain mist of tenderest green—so faint, so uncertain that you almost glance up to see whether it has drifted away on a slow pungent gust from the Loire. But instead of doing that, it grows denser and greener against the rain-washed blue, until it is no longer a mist, but a cloud. Then at last there is a delicious crinkling, and the leaves have come! The air is moist and warm, the sun seems to be trying to make you forget his long neglect, the daffodils reflect their rays in the grass. At each corner is a flower girl with her basket of loveliness to tempt you. And as you walk slowly through the quiet, leafy streets at night, the damp, sweet smell of fruit blossoms surrounds you, and something—it may be the stillness and sweetness of it all—something makes you very sad and very happy at the same time. Oh, France surely has a big part of my heart already!

I have a lot more to tell you, but it is late, so I'll send the rest in my next letter, and get this one off.

Yours with love,

"Mlle. Pomme"

#### IN JOSEPH'S GARDEN

By Rev. C. W. E. Siegel

In Joseph's garden fades the dreary day,  
As tho' the Light of Heav'n, in that last  
ray,  
Forevermore from earth had passed away.

Oft have the raven wings of night o'er-  
spread  
This sorrow-stricken world of woe and  
dread,  
And hid beneath its pall the hope that's  
dead;

Yet never day had closed its weary eye,  
That saw a sight so sad beneath the sky,  
Nor hours of night so comfortless go by.

Along yon garden-walks, with tender care,  
Two friends the lifeless form of Jesus bear,  
'Mid soft, low requiems on the evening air.

Remove the crown of thorns, the mocking  
reed;  
In costly linens wrap the wounds that  
bleed;—  
Though scorned, disowned and slain, He's  
King indeed.

The rich man's tomb receives the Man  
Divine,  
Until the third day's morning sun shall  
shine,  
And sin-cursed earth becomes a sacred  
shrine.

So rest Thee, smitten Shepherd of the  
sheep,  
Within the rocky heart of earth asleep,  
Or Jonah lay imprisoned in the deep.

O Saviour, hide us in that sacred gloom,  
That in Thy rest our life may bud and  
bloom,  
And grow to fruitage fair beyond the  
tomb.

\* \* \* \* \*

In Joseph's garden breaks the new-born  
day,  
As white-robed angels roll the rock away;  
The sealed tomb no longer holds its prey.

The rocky vault with dread convulsion  
shakes;  
New glory from that chrysalis awakes;  
The mighty Lord of Life death's bondage  
breaks.

This Temple that so late in ruins lay,  
How beautiful and glorious raised to-day!  
How heavenly fair that form of mortal  
clay!

Stooping to lowest depths of death and  
Hell.

He suffered all the loss that us befell,—  
His glorious work is finished, all is well.

All glory to the Lamb for sinners slain!  
All glory to the Lord who lives again!  
All glory to the King of endless reign!

#### NOTABLE BLUNDERS

An English teacher sends the following  
"howlers" to the "Spectator." They are  
taken from the classroom.

Q. "What is a cuckoo?" A. "A bird  
that does not lay its own eggs."

Q. "Name six animals peculiar to the  
polar regions." A. "Three bears and three  
seals."

"The Pope lives in a vacuum."

"A decease is an incurable disease."

"Magna Carta said that Common Pleas  
should not be carried about on the King's  
person."

"The Sublime Porte is very fine old  
wine."

"Rubens is a town in Belgium famous  
for paint."

Translations: Leges Romanorum severae  
erant, "The legs of the Romans were severed;"  
L'encre est seche, "Uncle is dry."

"Explain how it is that a ship can sail  
again the wind." "Action and reaction  
are equal and opposite. Therefore, if the  
wind blows one way, the ship will sail the  
other."

"What was it that the Conqueror introduced  
into England?" "The solar system!"

A boy translated, Cave canem, "Beware!  
I may sing."

An 11-year-old girl replied to the question,  
"What is a veterinary surgeon?"  
thus:

"A doctor for old soldiers."

#### A BURNING MYSTERY

Mythology is traditionally more suitable  
for poetic material than natural history;  
so we need not be surprised that Mr. W. E.  
Nesom, whose muse has often concerned  
itself with the ornaments of our zoological  
gardens, has on this occasion somewhat to  
say or sing about a creature of the imagination.

The salamander dwelt in flames  
In other days, 'tis said,  
And yet upon his mode of life  
But little light is shed.

Was his abode dictated by  
His love of the heroic?  
Or shall we deem him to have been  
A sort of half-baked Stoic

We cannot but infer that he  
Was strangely constituted,  
And that, in such a domicile,  
He must have been well sooted.

One marvels that his love of home,  
While fervent in a fashion,  
Did not become, at any time,  
An all-consuming passion.

But we surmise, in one of those  
Inspired deductive flashes,  
That only when the fire burned out  
Was he reduced to ashes.

The salamander dwelt in flames,  
So countless legends say,  
But science fails to find his trail,  
Although he blazed away.

—Youth's Companion

#### JOHN BRIGHT'S MESSAGE TO THE YOUNG

There is nothing to my mind more base  
than to treat animals cruelly, who cannot  
answer, who cannot resent, who cannot  
avenge themselves, who cannot escape, and  
who, whatever their sufferings may be in  
many cases, are not able to utter a word  
about them. I don't know anything more  
base than the cruelty which you sometimes  
see shown to dogs and horses. I have a  
great affection for dogs, and a very great  
regard for horses. I think dogs are what  
are called more intelligent, but horses are  
much more intelligent than what the world  
generally gives them credit for; and with  
them, however much kindness is shown,  
that kindness is repaid a hundred or a  
thousand-fold by the good service and the  
generous return they make for the good  
treatment they receive. Therefore, if I  
were talking to young people, this is one  
of the things I should now and then call  
their attention to.—Exchange.

#### CHRISTIANITY VERSUS BUSINESS

Alan Pressley Wilson

Completing my devotions I rose from my  
knees and seated myself that I might  
feast my eyes upon the art windows and  
mural paintings. I was visiting in the  
city and naturally wanted to see a Church  
about which I had heard so much. Seated  
away in the rear, in a dark corner, I was  
properly situated to view the windows as  
the morning sun shone through them. The  
first window was dreadfully disappointing  
and prejudiced me against all the others.  
I tried to look elsewhere and forget what  
I had seen, but it was impossible.

The window referred to contained a  
large and, with one exception, delightfully  
conceived I. H. S. monogram, but, viewed  
from a distance, it reminded one of the \$  
mark. The I was light and shadowy, while  
the H and S were elongated and stood out  
in heavy relief. The two strokes of the  
H reminded one of the two strokes passing  
through the S to represent the dollar sign.  
I wanted to examine the other windows  
closely, but the effect of the sacred emblem  
made to look like the \$ mark was so  
revolting that I was constrained to rush  
out into the open.

Back in my hotel room I mused over the  
matter in a calmer frame of mind. I felt  
sure that the commercial taint had not  
invaded that particular Church, for I knew  
something of its spiritual life; but what  
of the impression that dollar mark must  
make upon those pilgrims not so informed?

Blossburg, Pa.

#### HAZY

"Pa, what is chaos?"  
"I don't know exactly, my boy, but it's  
something they always bring order out of."  
—Detroit Free Press.



## A STORY OF LIGHTS

The night had come. The sun had disappeared, and birds had tucked their heads beneath their wings to rest. A night bird flew close to an electric light.

"Of what use are you?" asked the bird. "You give so little light compared with the sun!"

"I do the best I can," said the light. "Think how dark this corner would be if I were not here! People walking and driving might run into one another and some one might get hurt."

"That's true," said the bird; and away he flew. Then he came near a gaslight, standing apart from houses and busy streets.

"Of what use are you?" asked the bird. "You do not give as much light as the electric light!"

"I do the best I can," said the light. "Do you not see that steep bank just beyond? If I were not here, some one might fall to see it and fall."

"That's true," said the bird, and away he flew.

Soon his sharp eyes spied a lamp in a window.

"Of what use are you?" asked the bird. "You do not give even as much light as the gaslight."

"I do the best I can. I am in the window to throw light down the path, that Farmer Brown may see the way when he comes home. I do my best."

"That's true," said the bird, and away he flew, thinking, "The little and great, all are helpers."—*Kindergarten Review.*

## TRAVEL PRAYER

All along the way  
As through the night we go,  
I see the little houses  
In lighted row on row.

The flying train goes by  
And sounds its whistle clear,  
And all the waiting houses  
They lift their light and hear.

A thousand homes for miles on miles,  
I press the pane to see;  
And each has lights that wait its own  
As my lights wait for me.

All the little homes  
And every one alight!  
Lord, keep the people happy  
That wait in them tonight!

—The Old Road to Paradise (Poems by Margaret Widdemer)

## KING ALBERT SAVED HIS CROWN BY BEING WILLING TO LOSE IT

By the Rev. Charles Stelzle

When King Albert stood out against the Kaiser when he threatened to invade Belgium, probably half the world thought he was a fool, although they didn't dare say so.

He might have pleaded his helplessness, the small size of his army, the certainty of defeat, the loss of his country—everything.

Why not surrender at once? This would assure mercy at the hand of the invader and the salvation of his own crown.

Had King Albert adopted this program, he would not only have lost his crown, but he would have lost his soul.

Imagine his position today. Where could he flee to save himself from the scorn of the world?

He saved his soul by being willing to lose his crown. He gained his kingdom by being ready to sacrifice himself.

"He that saveth his life shall lose it, and he that loseth his life for My sake shall find it," isn't a mere platitude, spoken by a dreamer of dreams; it's one of the fundamental facts of life.

## THE HONOR ROLL

A chaplain in France tells of his unexpected meeting with a young soldier from his own Church. He says: "He was driving a truck. He was not what you would call a pious boy at home, but he did belong to the Church because his folks belonged. He was just a typical American boy. I didn't think that the Church meant much to him back home, but this day when he saw me he hailed me, shut off his gas, threw out his clutch and, with a grin, jumped down, ran across the French road, waving a Church bulletin from my own Church and his. I wondered what he was so happy over. As he came toward me I understood:

"Hey, doctor, they got my name on the honor roll. See it right here!" and he pointed his dirty finger down the long honor roll of one hundred and fifty names until he came to his. His face beamed with joy.

"Say, that's fine of them, isn't it?" "He was as pleased to see his name on the honor roll of his Church as if he had discovered a continent."

Churches have honor rolls, and get much joy out of them, and know the joy they give the parents, but they forget the influence they have on the soldiers themselves.

## FRIENDSHIP

## Definition of a Friend

A poor boy in New York who had been helped by the first branch of the Big Brother movement, launched by Ernest K. Coulter, of that city, was asked for a definition of friendship, and replied: "A friend is a feller that knows all about you, and likes you just the same." These lines from Barclay Meador's poem, "Friendship's Fervor and Appeal," clearly present the thought:

A friend is one who knows you;  
He knows you through and through,  
And loves you notwithstanding  
The course you may pursue.  
He knows your many virtues,  
Your imperfections, too.  
He glories in your triumphs;  
Would die to help you through.

This form of true affection  
Is yours to give and claim.  
No sentiment is nobler,  
For none has higher aim.  
No spark of love more surely  
Will break into a flame.  
No human tie is stronger,  
And none has sweeter name.

If you would taste its sweetness,  
Then bear unselfish part.  
If you would feel its fervor,  
Then have a friendly heart.  
If you would spread its spirit,  
Then cultivate its art;  
Expectant hearts are waiting  
For you to make the start.

## DON'T CARRY BURDENS YOU CAN SET DOWN

An aged, weary-looking woman, with a heavy basket upon her arm, entered the train at one of the way stations. Carrying her burden with some difficulty down the aisle, she found an empty seat, of which she took possession. Instead of placing her burden upon the floor or upon the seat beside her, she continued to hold it, shifting its weight now and then from one knee to the other. A working man across the aisle watched her for some time in silence, but at last, when he could stand it no longer, he reached over and touched the woman upon the arm. "Madam," he said, "if you will set your basket down, the train will carry both it and you."

How much of human nature there is in this little incident! Some people never try

to "ease the burden" which circumstance has decreed shall be theirs. They insist on carrying it even when they might temporarily lay it down and ease their breaking backs.—*Farm and Fireside.*

## FISHERMAN'S LUCK

Mary Emerson was thoroughly discouraged. She had put in a hard winter of work at the little mission, and her efforts seemed futile. She felt that she had better give it up, and came to tell Dr. Edgeworth, her pastor, so.

"But there is no dissension among your people, is there, Mary?" he asked.

"No," she replied. "I sometimes wish there were. It would at least indicate some sign of life. I feel about like the disciples when they came ashore and said to Christ, 'Master, we have toiled all the night and have taken nothing.'"

"Yes, but do you remember the last half of that text, Mary?" asked the minister.

"Why, no, I don't recollect it just now. What is it?" she asked.

"It's a text for all discouraged workers like you, Mary. The whole text is this: 'Master, we have toiled all the night and have taken nothing; nevertheless, at thy word we will let down the net.' And you remember the result. It was the miraculous draft of fishes that nearly swamped the boat. And yet all the facts seemed to be against them when they made the cast. They pitted their faith in the Master against appearances, and they won."

"I think that is what we all have to do when we face a situation like yours, Mary," he continued. "Hopelessness, indifference, weak despondency, foolish desperation, cynical unbelief—those are the things that make real failure. It is not our ignorance and clumsiness that baffle the Almighty; it is our despair. Too often we fling in God's face the bitter cry of life's unfruitful hours in reply to His command for a new venture of faith. Some of us are too wise to succeed—too worldly-wise. That is the failure that comes of putting experience before faith. If we can only tread the path of routine with the voice of Christ in our ears, we may be sure that we are skirting the kingdom of the miraculous. That is the only thing which will save us from discounting the worth of our work and criticizing the conditions of it."

"That is good spiritual tonic, doctor," she replied, "but don't you think some other worker would do better than I?"

"Did Christ choose a new crew when He gave the command to let down the nets? No; it was the same crew that had just come ashore with empty nets. That is my answer to your question."

## WHAT EVERY YOUNGSTER KNOWS

Sweet are the uses of a jackknife.

It's an ideal evening that knows no bedtime.

'Tis better to have loved your school teacher, than to have been caught by her—loving someone else.

Hunger springs eternal in the human breast.

Run to a fire and the world runs with you; run on an errand and you run alone.

Fido, thou art a jewel!

Rising-time and alarm clocks wait for no man.

Oh, what is so long as a row of beans?

Do unto others as they have done unto your little brother.

A plunge in a swimming hole is worth two in a bath tub.

Dentists will be dentists.

He jests at tears that never stubbed his toe.

'Refuge, thy name is Mother!—Life.



## NEWS IN BRIEF

### CHANGE OF ADDRESS

Rev. Clayton H. Ranck, from No. 332 Macday street to No. 226 Woodbine street, Harrisburg, Pa.

Trinity Church, Millersburg, Pa., has more than doubled the salary of its pastor, Rev. L. E. Bair, in the past three years.

Rev. F. H. Diehm has resigned the pastorate of St. Peter's Church, Huntington, Ind., to become Superintendent of Fairview Park Hospital, Cleveland, Ohio.

Graun's cantata, "The Passion," was rendered in St. John's Church, Allentown, Rev. Frederick C. Seitz, D. D., pastor, on Wednesday evening, April 16.

The cantata, "Olivet to Calvary," was presented in Dubbs' Memorial Church, Allentown, Pa., Dr. E. E. Kresge, pastor, on Good Friday evening.

Rev. E. E. Kresge, Ph. D., delivered an eloquent address on "The World as It Ought to Be" before the Allentown Chapter, No. 203, R. A. M., in Allentown, Pa., on Monday, April 14.

The Men's Bible Class of Grace Church, Frederick, Md., Rev. J. A. Ditzler, pastor, observed its sixth anniversary on April 6. The congregation increased the pastor's salary \$100 beginning April 1.

An Easter Song Service was held in the Pennsburg Church, Rev. George W. Lutz, pastor, on Sunday, April 13. Robert Conrad, recently returned from overseas, told of his experiences in France.

Zion Church, Allentown, Rev. Simon Sipple, pastor, presented their annual Lenten musical service on Wednesday evening, April 16, under the direction of W. W. Landis, organist and choirmaster.

Dr. E. E. Kresge, Ph. D., of Dubbs' Memorial Church, delivered the Good Friday address in Zion Church, Allentown, Pa., under the auspices of the Allentown Federation of Churches.

Heidelberg Church, York, Pa., Rev. W. Sherman Kerschner, pastor, will celebrate the golden anniversary of their incorporation on next Sunday with a Debt-Free Jubilee service.

The Easter services in Indian Creek Church were conducted by Rev. James A. Boehm, of Sellersville. On next Sunday the newly elected pastor, Rev. I. O. Schell, will be installed.

Rev. Paul B. Rupp, returned Army Chaplain of McKeesport, Pa., visited his sister, Mrs. D. E. Master, in Huntington, Pa., during last week. On Tuesday evening he delivered a very able sermon in the Reformed Church of that place.

Rev. J. Lewis Fluck, D. D., of Myerstown, Pa., addresses his Church in a very effective pastoral letter, in which he kindly admonishes them concerning spiritual duties. The letters covers the Communion, Church service, Sunday School, the family altar, and finances.

In Grace Church, York, Pa., Rev. Frederick A. Rupley, pastor, a Wednesday period of worship with the Juniors throughout Lent met with notable response on the part of the young people. Grace Church's offering to the War Emergency Fund was \$800.

The Chancel Choir of Salem Church, Allentown, Pa., Rev. John M. G. Darms, D. D., pastor, rendered "The Triumph of the Cross," by Matthews, before an appreciative audience on Wednesday evening of last week, under the direction of Prof. S. U. Unger.

Rev. H. H. Casselman, of Fireside, Ohio, delivered the sermon on Thursday evening of Holy Week in St. Paul's Church, Bellevue, Ohio, Rev. E. V. Loucks, pastor. On next Sunday evening, Rev. A. H. Perpetuo, of Lorain, Ohio, will deliver an address on his experiences in South America.

On March 30, the Tower City Sunday School of the Lykens-Tower City Charge, Rev. Charles H. Slinghoff, pastor, paid off the debt on the parsonage, \$625, and on April 13, the Lykens congregation raised \$513 and are now also free of debt. These facts added much to the joy of old and young in the charge.

The Mission Band of St. James' Church, Allentown, Pa., Rev. Joseph S. Peters, pastor, held an Easter Service on Saturday afternoon, April 12. Many parents and friends attended and enjoyed the service. St. James' Mission Band has had a most profitable year. The attendance ranged from 40 to 60 each meeting.

Trinity Church, Philadelphia, Rev. J. M. S. Isenberg, D. D., pastor, will celebrate the seventh anniversary of its location at Broad and Venango streets on Sunday, April 27. Rev. C. E. Creitz, D. D., of St. Paul's Church, Reading, Pa., will deliver the special anniversary sermon at the morning service.

At the preparatory service of the Willow Street, Pa., Charge, on April 6, three infants received the rite of holy baptism. The Young Ladies' Organized Bible Class of that charge recently called at the parsonage making a surprise visit upon the parson and his wife. Refreshments were served and everybody enjoyed a pleasant evening.

The total benevolences in the Paradise Charge, Rev. J. C. Sanders, Turbotville, Pa., pastor, for the Classical year amounted to \$1,600. Paradise Church gave \$75.36 and Turbotville \$39.05 for Armenian relief and the pastor's salary has been increased. The total additions for the year to the membership amount to 26.

A very impressive service was held on Good Friday evening in St. Paul's Church, McConnellsburg, Pa., Rev. William J. Lowe, pastor. Twenty-five young people were received by confirmation into membership with the Federated Reformed and Presbyterian Church. The service was attended by a congregation that filled the Church to overflowing. The decorations and special music were especially appropriate.

The Boalsburg Charge, Boalsburg, Pa., Rev. S. C. Stover, pastor, has gone "over the top" 40% in the War Emergency Campaign. The offerings toward all benevolences have increased. The Boalsburg High School, of which Rev. Stover is principal, will hold their commencement on Friday evening, May 9. Prof. G. W. Richards, D. D., of Lancaster, will make the commencement address. The baccalaureate sermon will be preached by the principal.

Salem Church, Philadelphia, Rev. August W. Klinger, pastor, will celebrate its centennial on May 4th and 11th. A congregational meeting on May 6 and a union meeting on May 8th are being planned. The first morning service will be conducted in the German language, all others in the native tongue. On Sunday, April 13th, the offering for benevolences amounted to \$100.

The Lord's Supper was administered to 228 persons in the Tilden Township Church, Rev. S. A. Leinbach, pastor, on Palm Sunday. Prof. John C. Bowman, D. D., assisted, and preached the morning sermon.

Theological student Messner will canvass the congregation and receive contributions for the Theological Seminary Dormitory. The pastor organized a Catechetical Class, April 12, which will be confirmed in October.

The Joint Consistories of the Reformed Churches of Allentown held a meeting on last Monday evening in St. John's Church. The speakers of the occasion were as follows: Rev. F. H. Moyer, pastor of Grace Church, on "New Era Program;" Rev. J. M. G. Darms, D. D., pastor of Salem Church, on "The Allentown Church Federation;" Rev. Frederick C. Seitz, D. D., pastor of St. John's Church, on "The Budget."

A pair of beautiful chased brass altar vases were presented to St. John's congregation, Lancaster, Pa., Rev. Robert J. Pilgram, pastor, by the Wide-Awake Young Men's Bible Class, Mrs. E. E. Weaver, teacher, in memory of Irvin Walter Groff, a member of the class, who was confirmed one year ago and who died October 7, 1918, at the Naval Reserve Training Camp, Puget Sound, Washington.

The Mifflinburg, Pa., congregation, Dr. K. Otis Spessard, pastor, during the last fifteen years has given to benevolence the sum of \$33,122.00, and contributed to its own needs the sum of \$27,278.00—this latter sum including the purchase of a pipe organ and the repairing of the Church to a large extent. So that, excluding this local necessity, more than twice as much was given to others as was used for the needs at home for salaries and current expenses.

St. John's congregation, Mifflinburg, Pa., Rev. K. Otis Spessard, Ph. D., pastor, at its regular Holy Week's service last Wednesday night, gave a farewell greeting and a Godspeed to two of the young members, Mr. and Mrs. Hesser Ruhl, who were leaving the next day for the Hartford Theological Seminary. They will make their home there in their preparation for the foreign field, either Japan or China. Mr. Ruhl is a graduate of Park College and Mrs. Ruhl, a daughter of Rev. J. B. Forster, Philadelphia, is a graduate of Bryn Mawr. Dr. Spessard spoke of the "Bearing of the Cross in Foreign Lands," and Mr. Ruhl of their desire to do their best for Jesus.

The Holy Communion was celebrated by Zion congregation, Dryland Charge, Rev. C. A. Butz, pastor, on Palm Sunday. The attendance was large. Two new members. Duplex system of giving used. Raised \$32 for War Emergency Fund a few weeks ago. Dryland congregation celebrated the Holy Eucharist on Easter Sunday. About 87% of the members communed. Five new members. The largest offering in the history of the congregation, \$174, of which \$160 was for benevolence. Congregation went over the top in War Emergency Fund a few weeks ago, contributing \$117. A splendid spirit prevails.

Holy Week was memorable in the history

### HELP WANTED

Bethany Orphans' Home needs, at once, an assistant matron for Leinbach Cottage to prepare the food for the cottage family and assist with the general housekeeping in that building. She should be a tidy and economical housekeeper and take an intelligent interest in the Home. Apply at once to the Superintendent.



of St. John's, Shamokin, Pa., Rev. C. B. Schneder, D. D., pastor, for the inspiring services and large attendance. The 27th annual Reunion of the pastor's catechumens was held Wednesday evening, April 16. Total number of catechumens confirmed during pastorate, 1,745; of this number 1,570 are living; deaths during past year 28, many of them victims of epidemic. Accessions, 61 by confirmation and 27 otherwise. A sacred cantata, "Eastertide," was rendered by choir at early Easter service. Record attendance at Communion services.

Easter Sunday brought much joy and encouragement to the federated Reformed and Lutheran congregations of Fayette, N. Y., Rev. D. W. Kerr, pastor. The Holy Communion, which was celebrated April 20, was preceded by a week of evening services. Six new members were added and one child was baptized. The offerings of the day amounted to almost \$100, and the apportionment of the Churches as usual will be paid in full. The Sunday School rendered a special service on Sunday evening. The Sunday School attendance reached nearly 100 in the morning. All the services of the day were largely attended.

Rev. George A. Baer, of Saxton, Pa., reports a Classical year of activity. The total number of members received was 41, by Confirmation 24, by Re-profession 5 and by Letter 12. The Easter offering of \$165 more than paid the apportionment. The members rejoice in this fact, since the charge for many years has been numbered among those which could not meet their apportionment. In addition, the charge went "over the top" in the War Emergency Fund, paying \$211.75. In all, \$850 has been contributed to benevolences. All current expenses are paid with a considerable balance in the treasury. Easter was fittingly observed by a cantata, "The Conquering King," and by Easter exercises held by the Sunday School. Holy Communion was held Easter at both services.

Easter Communion services were held Sunday morning in St. Matthew's, Chester County, Pa., Rev. Wm. E. Bushong, pastor, when a large percentage of the membership availed themselves of the opportunity to partake of the Holy Communion. The offering for congregational purposes was liberal. The offering for benevolence amounted to about \$75, being considerably more than to meet the apportionment in full. The Sunday School held the Easter service Sunday evening, when the Church was filled to overflowing. The choir rendered some enjoyable selections under the able leadership of Prof. Park Mosteller. It was a good day for St. Matthew's. At the annual congregational meeting held April 5th the pastor's salary was substantially increased.

### A REAL IRON TONIC

#### Like Peptiron May Be Just What You Need This Spring.

Probably nine people out of ten have lost or are losing their grip on health in these trying months of awful epidemics, exposure to damp, changeable weather, and association with sick people in overheated homes.

Depleted blood, loss of the red corpuscles, shattered nerves, loss of appetite, dull, dozy feelings in the head, irritability, all loudly call for the real tonic strength and nourishment that Peptiron will give you. It is a wonderful corrective of anemic tendency, paleness, languor, nerve exhaustion.

Peptiron restores the red corpuscles to the blood and gives a natural vigor and snap that keeps up courage, makes you cheery and helpful to your family and friends, and contributes wonderfully to the health of all. Remember this one thing—as vitally, positively true—Peptiron is a real iron tonic.

A joint meeting of the Reformed and Lutheran Missionary Societies of Baust Church, Westminster, Md., Rev. Paul D. Yoder, pastor, was held on Good Friday afternoon at the Baust Church parsonage. Never in the history of these two societies had such a meeting been held. The afternoon was enjoyably and profitably spent. The women believe this meeting to be some what unique and they rejoice in the spirit of harmony and fellowship that exists among the women of the community and look forward to even a larger and better meeting next year. At the same time that the missionary societies met the officials of the two congregations met in joint session in the Church for their annual business meeting. At 4 o'clock all were invited to the parsonage, where refreshments were served by the ladies to about 100 persons.

Rev. Israel S. Leiby, whose death occurred on April 11, was born near Tamaqua, Pa., July 10, 1869. His boyhood days were spent on his father's farm. Through privation and exertion he fitted himself for college, graduating from Catawba in 1897. Entering the Eastern Theological Seminary, he graduated with the class of 1900. After licensure, he accepted a call to the Glen Rock Charge, in which he labored for a period of seven years. Retiring from the active work of the ministry he since resided permanently with his family near Tamaqua. His interest in his home and devotion to his wife and three children, one son and two daughters, was typical of his disposition. He died suddenly from heart failure, aged 49 years. Appropriate funeral services were held on Monday, April 14, Rev. J. Arthur Schaeffer officiating.

Most impressive services were held Easter Sunday morning and evening in

the Hungarian Reformed Church, Munhall, Pa., Rev. Alex. Harsanyi, pastor. The crowd at the services on Easter morning was such a large one that many stood outside of the building and listened to the sermon from the yard. Every standing place in the building was occupied. Nearly five hundred devoted Hungarian Protestants took part in the Lord's Supper. A baby brought to the Church from Star-junction, Pa., was baptized and four new members received through confirmation. The Church was beautifully decorated with dozens of potted flowers. The ladies of the Church bought new carpet for the Church, while a man and his wife presented the Church with a beautiful and expensive chandelier. Well attended services were held on Good Friday, and also on Easter Monday.

The Lenten season in St. Paul's Church, Roanoke, Va., Rev. C. Talmage King, pastor, was fraught with spiritual uplift. A pastoral letter was sent to each member requesting renewed activity and consecration and brought with it good results. Confirmation was observed on Palm Sunday. Easter services started with an early dawn service. The Holy Communion, with a record percentage communing, was held at 11 o'clock. Gabriel's cantata, "The Nazarene," was rendered by the choir at the evening service. The offerings of the day amounted to \$135.02. Mrs. James J. Lisle recently presented the congregation with a silver individual communion service, in memory of her mother, Mrs. Barbara Schaal. The congregation presented its sincere thanks to the donor for this most fitting gift. On Good Friday afternoon the pastor delivered a sermon on "It Is Finished" at a union service held in Christ Episcopal Church.

## EASTER INGATHERINGS

### PENNSYLVANIA.

York (Grace), Rev. Frederick A. Rupley.—Additions: Confirmation 25, Letter 6, Re-profession 7, total 38.

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Philadelphia (Hope), Rev. J. K. Karl Stademann.—Additions: Confirmation 4, Letter 3, Re-profession 4, total 11.

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Trappe (St. Luke's), Rev. S. L. Messenger, D. D.—Additions for the year: Confirmation 13, Letter 8, Re-profession 1, total 22. Apportionment is paid in full and obligations for current expenses are all met. This Church wants "over the top" in several special offerings for benevolence.

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South Bethlehem (First), Rev. D. B. Clark.—Additions: Confirmation 26, Letter 1, Re-profession 8, total 35. Offering \$441. Communed 388. Services during the week and Easter all well attended.

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Egypt, Rev. George P. Stem.—Additions: Confirmation 11, Letter and Re-profession 16, total 27. Offering: Current Expenses \$441, Apportionment \$165, Other Benevolences \$267, total \$873.

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Baltimore (Immanuel), Rev. J. S. Kosower.—Additions: Confirmation 7, Re-profession 6, total 13. Offering: Current Expenses \$150, Home Missions \$100, Foreign Missions and Other Benevolences \$200, total \$450. An excellent attendance. 250 communed.

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Mifflinburg, Rev. K. O. Spessard.—Additions: Confirmation 5, Letter 2, Re-profession 1, total 8. Apportionment for the year paid in full April 1st. Three inspiring Easter services following a precious Holy Week.

Philadelphia (Trinity), Rev. J. M. S. Isenberg, D. D.—Additions: Confirmation 27, Letter 11, Re-profession 8, total 46. Offering: Home and benevolent purposes \$425. Duplex system in use. Apportionment paid before Easter. 17 infants baptized. 820 communed and same number at Bible School Easter praise service.

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Fort Washington (Whitemarsh), Rev. C. A. Santee, D. D.—Additions: Confirmation 6, Letter 2, total 8. Offering: Current Expenses \$41, Apportionment (envelope system used), \$233, Other Benevolences \$34, total \$308.

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York (Paradise Charge), Rev. O. P. Schellhamer.—Wolf's—Additions: Confirmation 10, Letter 2, Re-profession 1, total 13. Apportionment nearly paid in full. Offering: Current Expenses \$40, Apportionment 32, total \$72. Faith Church—Additions: Confirmation 4, Letter 3, Re-profession 1, total 8. The apportionment paid in full.

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Lancaster (St. Paul's), Rev. J. W. Meminger.—Additions: Confirmation 26, Letter 20, total 46. Apportionment paid in full.

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Durham, Rev. George H. Miller.—Additions: Letter 3. We always hold our confirmation services on fall Communion days.

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Allentown (St. Mark's), Rev. C. D. Kressley.—Additions: Confirmation 17, Re-profession 8, total 25. Offering: Current Expenses \$118.70, Apportionment \$69, total \$187.70. Number of communicants, 169. A splendid service.

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Philadelphia (St. Matthew's), Rev. U. O. Silvius.—Additions: Confirmation 42, Re-profession 15, total 57. Offering, \$555. 496 communed.



**Telford**, Rev. G. W. Spotts.—Additions: Confirmation 22, Letter 9, total 31. Apportionment paid in full January, 1919.

**Denver** (Reamstown Charge), Rev. W. D. Marburger.—Additions: Confirmation 16, Letter 5, total 21. Offering: For first quarter Current Expenses \$500, Apportionment \$1,009 (in full), Other Benevolences, \$550. All apportionments paid in full. Special fund of \$500 for North Japan Chapel by Mr. and Mrs. C. B. Witmer in honor of their son killed in Argonne Forest.

**Berks** (St. Michael's), Rev. Samuel A. Leinbach.—Offering: Over \$100.

**Philadelphia** (Salem), Rev. August W. Klingner.—Additions: Confirmation 12, Letter 1, Re-profession 4, total 17.

**Lansdale**, Rev. J. J. Rothrock.—Additions: Confirmation 27, Letter 6, Re-profession 2, total 35.

**Minersville** (Emanuel), Rev. O. R. Frantz.—Additions: Confirmation 15, Letter 2, Re-profession 5, total 22. No special Easter offerings. Have weekly duplex system. Apportionment of \$291 nearly met in monthly payments during year. It will be met in full. Besides will be free of debt shortly and balance for future improvements on hand.

**Phoenixville** (St. John's), Rev. C. F. Alt-house.—Additions: Confirmation 19, Letter 16, Re-profession 20, total 55. Offering: Current Expenses \$75, Apportionment \$200, total \$275. 85% of membership communed. Largest Communion, offering and additions in congregation's history. Apportionment paid in full. Pastor addressed the Union Young People's Sunrise Service, representing all the Churches of the city.

**Philadelphia** (Olivet), Rev. Maurice Samson.—Additions: Confirmation 8, Letter 14, Re-profession 6, total 28. Offering: Current Expenses \$3,516.16. Apportionment paid. Very large Communion. Fourth anniversary. Church crowded to the doors. Splendid floral decorations. An electric cross featured. In the evening the Sunday School used the service "Triumphant" with success. It was a red letter day.

**Womelsdorf** (Bethany Orphans' Home), Rev. W. F. More, D. D.—Additions: Confirmation 10. Offering: Bethany Church Building Fund \$68.21. The Easter festival brought the children much pleasure, the older people much joy and the Superintendent much comfort. The offering was far beyond any that was given before.

**Reading** (St. Paul's), Rev. C. E. Creitz, D. D.—Additions: Confirmation 29, Letter 5, Re-profession 2, total 36. Apportionment paid in full. No special emphasis on offerings.

**Spring City** (First), Rev. Dallas R. Krebs.—Additions: Confirmation 15, Letter 1, Re-profession 2, total 18. The duplex envelopes. Our apportionment will be met in full. Benevolence will be largest of present pastorate.

**Philadelphia** (Calvary), Rev. F. H. Fisher.—Additions: Confirmation 15, Letter 1, Re-profession 15, total 31. Offering: Current Expenses \$136, Apportionment \$522, total \$658. Communed 460, infant baptisms 6, adult baptisms 4. The largest Communion in the present pastorate.

**Philadelphia** (Bethany Tabernacle), Rev. H. H. Hartman.—Additions: Confirmation 24, Letter 4, Re-profession 6, total 34. Offering: \$376. Apportionment will be paid in full. Largest Communion in history of congregation. Holy Week services un-

usually well attended. Easter service Sunday evening was of exceptional merit.

**Freemansburg** (Trinity), Rev. R. F. Reed.—Additions: Confirmation 8, Letter 1, Re-profession 1, total 10. Offering: Current Expenses \$218.68, Apportionment \$141.77, Other Benevolences \$5.60, total, \$365.99. Apportionment always paid in full. Rev. M. Ruprecht, of Bethlehem, preached in the morning and assisted the pastor in administering the elements.

**York** (St. Stephen's), Rev. E. T. Rhodes. Additions: Confirmation 4, Letter 8, Re-profession 2, total 14. Offering: Current Expenses \$65, Apportionment \$175, total \$240. Largest Communion in the history of the congregation. In the evening the choir rendered a cantata entitled "Immortality" to a crowded house. Apportionment paid in full. Congregation in a flourishing condition.

**Richlandtown** (Springfield Charge), Rev. Wilbur Jere Kohler.—Additions: Confirmation 6, Letter 6, Re-profession 2, total 14. Offering: Apportionment \$78. The Communion of the charge were the largest of the present pastorate. The charge went "over the top" in the War Emergency Campaign. Springtown congregation quadrupled its quota.

**Philadelphia** (St. John's), Rev. Robert O'Boyle.—Additions: Confirmation 4, Letter 7, total 11. Offering: Current Expenses \$129.80, Apportionment \$279.17, total \$408.97.

**Allentown** (St. John's), Rev. Frederick C. Seitz, D. D.—Additions: Confirmation 19, Letter 3, Re-profession 7, total 29. Offering: Current Expenses \$472, Apportionment \$655, Other Benevolences \$224, total \$1,351. Large attendance at Communion.

**Sellersville** (St. Paul's), Rev. R. A. Bausch.—Additions: Confirmation 17, Letter 15, Re-profession 8, total 40. Offering, \$700.

**Philadelphia** (Tabor), Rev. Henry S. Gehman, Ph. D.—Additions: Confirmation 2, Letter 3, Re-profession 10, total 15. Offering, \$52. The apportionment has already been paid in full. 45 persons communed. Our membership has been more than doubled since last year.

**St. Clair**, Rev. E. F. Faust.—Palm Sunday Communion at St. Luke's, Broad Mountain. Attendance good, offering for apportionment large. Additions: St. Clair, Confirmation 13, Letter and Re-profession 10. Offering: St. Clair, for Benevolence \$125; congregational purposes \$35, total \$160.

**Tamaqua** (St. John's), Rev. J. Arthur Schaeffer.—Additions: Confirmation 22, Re-profession 6, Certificate 4, total 32. Offering, \$375. Very large Communion. Apportionment paid in full.

**Altoona** (Trinity), Rev. W. F. Kosman.—Additions: Confirmation 16, Baptism and Confirmation 4, Re-profession 10, Letter 12, total 42. Among those received by baptism and re-profession were 9 men, all heads of families but 2. Offerings: Current Expenses \$98.95, Benevolence \$38.96, Special Easter Offering \$469.68, total \$607.59. Of the Special Easter Offering \$225 will go to complete the G. L. Freet Church Building Fund. The remainder will be used to start a Sinking Fund for Church improvement. The apportionment was paid in full five months ago.

**Berwick** (Zwingli), Rev. William H. Snyder.—Pastorate began January 1st. The work since then centered at Palm Sunday. Sunday School attendance 335, largest in history of the school. Additions: Con-

fession 46 (largest class in history of the Church), Letter 15, Re-profession 12, total 73, since January 1st 77. Baptisms: Infants 16, adults 4, total 20. Since January 1st: Infants 18, adults 5, total 23. Paid on Classical Apportionment, \$205; for the War Emergency Fund of the Reformed Church, \$75.

**Millersburg** (Trinity), Rev. L. E. Bair.—Additions (for year): Confirmation 31, Letter 18, Re-profession 9, total 58. Offering (including Passion Week): Current Expenses \$148.77, Apportionment \$140.60, Other Benevolences \$98.88, total \$388.25. The apportionment is paid in full.

**Tower City** (Lykens-Tower City), Rev. Charles H. Slinghoff.—Additions: Confirmation 45, Letter 2, total 47. A glorious Easter. Had very large Communion.

**Lancaster** (St. Peter's), Rev. Robert J. Pilgram.—Additions: Confirmation 8, Letter 7, total 15. Offering: Current Expenses \$19.83, Apportionment \$6.86, Church Building Fund \$198.72, total \$225.41. Eighty per cent. of the congregation communed.

**New Holland**, Rev. C. G. Bachman.—St. Stephen's—Additions: Certificate 11. Renewal 4, total 15. Offering, \$82 for rebuilding of North Japan College. Zeltenreich—Additions: Confirmation 16, Certificate 4, Renewal 3, total 23. Offering (for Apportionment), \$83.

**Schuylkill Haven** (St. John's), Rev. M. A. Kieffer.—Additions: Confirmation 21, Certificate 5, Re-profession 10, total 36. Due to the activities of the Consistory, 600 communed.

**Reading** (St. John's), Rev. Thomas H. Leinbach.—Additions: Confirmation 26, Letter 6, Re-profession 5, total 37. Offering: Apportionment \$250.

**Allentown** (Emmanuel), Rev. J. P. Bachman.—Additions: Confirmation 15, Letter 2, Re-profession 15, total 32. Offering: Current Expenses \$125, Apportionment \$50, total \$175. Largest attendances and number of communicants ever. Communed, 155; Sunday School attendance, 241; largest Church attendance, 225.

**Bethlehem** (Christ), Rev. Henry I. Stahr.—Additions: Confirmation 10, Letter 14, Re-profession 24, total 48. Offering: Current Expenses \$93, Apportionment \$365, total \$458. We have the weekly envelope system, but people gave a special offering for the apportionment.

**Grove City** (Christ), Rev. H. S. Nicholson.—Additions: Confirmation 1, Re-profession 1, total 2. Offering: Current Expenses \$30.44, Apportionment (paid in full) \$207, Other Benevolences \$37.34, total \$67.75. Very good Easter services. Special Easter program was rendered in the evening. Two children were baptized. Much good was accomplished.

**Greenville**, Rev. A. B. Bauman.—Additions: Confirmation 38, Letter 8, Re-profession 8, total 54. Offering: Apportionment \$385. 624 communed. Reception to new members was given on Easter Monday evening.

**Norristown** (Trinity), Rev. E. W. Kriebel.—Additions: Confirmation 10, Letter 4, Re-profession 6, total 20. Offering: Apportionment \$150. Splendid congregations. Very large number communed.

**Berlin** (Trinity), Rev. D. S. Stephan.—Additions: Confirmation 18, Letter 9, Re-profession 2, total 29. Offering: Current Expenses \$60, Benevolences \$135, total \$195. The largest Communion for many years.



**Pottstown** (Zion's), Rev. C. H. Kehm.—Additions: Confirmation 20, Letter 6, Re-profession 5, total 31. Largest Communion during present pastorate. Duplex envelope system used. Benevolence good.

**Elizabethtown** (Christ), Rev. Benjamin M. Meyer.—Additions: Confirmation 11. Offering, \$180. Four infants baptized Palm Sunday. A total of 33 persons baptized during the Classical year. A total of 27 persons were received during the year, of whom 11 received adult baptism.

**Glen Rock**, Rev. S. M. Roeder.—Additions: Confirmation 8, Letter 4, total 12. Offering: Apportionment \$106. Large Communion and fine Easter services in two of the Sunday Schools of the charge. The offering includes self-denial offering given during Lent.

**Larimer** (St. John's), Rev. R. F. Main.—Additions: Confirmation 9, Letter 2, total 11. Offering: Apportionment \$43. There was a large attendance at the Communion service. In the evening the Sunday School held a beautiful service.

**Easton** (St. Mark's), Rev. Allan S. Meek.—Additions: Adult Baptism 13, Confirmation 12, Letter 10, Re-profession 18, total 53. The offering for the day, aside of the regular duplex envelopes for current expenses and benevolence, was \$1,016. The largest Communion in St. Mark's history.

**Hanover** (Grace), Rev. S. P. Mauger.—Additions: Confirmation 11, Letter 1, Re-profession 6, total 18. Offering: Apportionment \$60. The above offerings were outside of duplex envelopes benevolence side. Largest Communion in history of the Mission of its 12 years' organization. Good attendance during Lent season. Membership well represented at all Easter services.

**Palmerton** (First), Rev. J. G. Kerschner.—Additions: Confirmation 6, Letter 6, Re-profession 4, total 16. Offering: Current Expenses \$33, Apportionment \$57, total \$90. The total offerings for the day in all departments were \$131. The Communion was the largest in the history of the congregation. Fine Easter spirit prevailed. Singing was extraordinary. The apportionment was paid in full before the Easter offering.

**Plymouth** (First), Rev. D. W. Bicksler.—Additions: Confirmation 12. Offering: Current Expenses \$17.88. Apportionment \$41.66, total \$59.55. This was the largest Communion in this Church during the present pastorate of five years.

**Lock Haven** (St. Luke's), Rev. William E. Harr.—Additions: Confirmation 16, Letter 6, total 22. The Communion was largely attended. A special offering of \$400 for Church debt was received. The Holy Week services were well attended. Rev. Leon S. Drummheller preached on Wednesday evening and Rev. Ray Dotterer, Ph. D., on Thursday. An altar cross was presented to the Church in memory of Mrs. Margaret Keller by the family.

**York** (Trinity First), Rev. Samuel Henry Stein.—Additions: Confirmation 19, Letter 4, Re-profession 5, total 28. Offering: Current Expenses \$175, Apportionment \$225, total \$400. Lenten services well attended, culminating in a glorious Easter. Infant baptismal service held in afternoon; 7 children. Splendid service in the evening. Easter lilies used in decorations distributed to sick and shut-ins by Boy Scouts and King's Daughters.

**Meadville** (St. Paul's), Rev. B. B. Feyer, D. D.—Additions: Confirmation 5, Re-profession 6, total 11. Offering: Current Ex-

penses not tabulated, Apportionment \$214. A remarkable congregation, the largest ever, with an offering of over one dollar to each communicant.

**Johnstown** (St. Paul's), Rev. Edwin O. Marks.—Additions: Confirmation 2, Letter 2, Re-profession 1, total 5. Offering: Current Expenses \$35, Other Benevolences \$80, total \$115. Apportionment paid in full two months ago. The largest attended Easter services in our history, as well as the largest offering. The offering for St. Paul's Orphans' Home. Present membership, 138.

**Reading** (St. Mark's), Rev. Gustav R. Poetter.—Additions: Confirmation 71, Letter 14, Re-profession 18, total 103. Offering: Current Expenses \$1,224.41, Apportionment \$517.97, Other Benevolences \$65.82, total \$1,808.20. Communed, 1,090. Record-breaking attendance at all services. Palm Sunday, Holy Week and Easter Sunday attendance 6,340. Classes of 1917, 1918 and 1919 remembered pastor with special gifts of flowers and money. Sunday School Easter service on Easter Sunday night with 1,158 present. Best Easter of present pastorate.

**Hanover** (Trinity), Rev. Marsby J. Roth.—Additions: Confirmation 18, Letter 13, Re-profession 14, total 45. Offering: Apportionment \$200. 750 communed. All the services well attended. Services each evening during Passion Week.

**Turbotville** (Paradise), Rev. J. C. Sanders.—Additions: Confirmation 14, Letter 1, Re-profession 1, total 16. Offering: Current Expenses \$22.37, Apportionment \$120.56, Other Benevolences \$114.41, total \$257.34. Apportionment of \$627 paid in full.

**Hegins** (Deep Creek), Rev. B. F. Luckenbill.—Additions: Confirmation (first year) 55, Letter 6, Re-profession 1, total 62. Offering: Current Expenses (Frieden's Hegins congregation) \$218.65, Apportionment \$110, War Fund \$95, total \$423.65. 134 communed.

**York** (Heidelberg), Rev. W. Sherman Kerschner.—Additions: Confirmation 27, Letter 14, Re-profession 8, total 49. Offering: Current Expenses \$185.13, Benevolences \$303.50, total \$488.63. Best Easter season of pastorate.

**Salina**, Rev. R. Vincent Hartman.—Additions: Confirmation 34, Letter 3, Re-profession 8, total 45. Offering: Current Expenses \$157. It was the first Easter Communion in the pastor's second pastorate. The second pastorate began January 19, 1919. A total of 81 new members were taken. Total communicants, 261.

**Meyersdale** (Amity), Rev. A. E. Truxal, D. D.—Additions: Confirmation 18, Letter 4, total 22. Offering: Current Expenses \$97.50, Apportionment \$186.89, total \$284.39. The Communion services were largely attended.

**Delmont**, Rev. A. S. Lenhart.—Additions: Confirmation 6, Letter 3, Re-profession 1, total 10. Offering: Current Expenses \$33.36, Apportionment \$45.08, total \$78.44. Trinity—126 communed. Largest attendance for years.

**Sharpsville** (Grace), Rev. Harry N. Sink.—Additions: Confirmation 5, Letter 3, total 8. We have paid our apportionment in full. Also baptized 6 children.

**Willow Street**, Rev. G. A. Stauffer.—Additions: Confirmation 6, Letter 2, total 8. Largest Communion during present pastorate. There were 19 additions at Willow Street during the Classical year and 4 at

Conestoga. Three infants were baptized at Willow Street at the preparatory service.

**Apollo**, Rev. D. J. Wolf.—Additions: Confirmation 26, Letter 13, Re-profession 6, total 45. Children baptized, 13; grand total, 58. Largest Communion during the present pastorate of four years. Whole number received during present pastorate, 157. Church filled both morning and evening. Evening service Sunday School Easter service. Well rendered.

**Lancaster** (St. John's), Rev. George P. Seibel.—Additions: Confirmation 6. Offering, \$46.54. The Easter offering for Foreign Missions.

**Pittsburgh** (Christ), Rev. W. F. Ginder.—Additions: Confirmation 4, Letter 1, Re-profession 2, total 7. No special offering. Regular offerings very good. 87% of members communed. Large audiences. Sunday School attendance record-breaking. Easter program splendid. Baptized 6 children.

**Newport** (Incarnation), Rev. U. O. H. Kerschner.—Additions: Confirmation 6, Letter 3, total 9. Offering: Current Expenses \$105, Apportionment \$124, Other Benevolences \$65, total \$294. One of the largest Communion in the history of the congregation. The decorations were superb. Attendance was very large at all the services. Four children were baptized and three adults.

**State College** (Faith), Rev. Ray H. Dotterer.—Additions: Confirmation 10, Letter 4, Re-profession 1, total 15. Accessions for the Classical year: Confirmation 15, Letter 9, Re-profession 3, total 27. We use the weekly duplex envelopes. Our apportionment is paid in full.

**Harrisburg** (St. John's), Rev. Clayton H. Ranck.—Additions: Confirmation 16, Letter 4, total 20. Offering, \$450. Largest Communion in history of congregation.

## VIRGINIA

**Harrisonburg** (St. Stephen's), Rev. J. Silor Garrison.—Additions: Letter, 2. Offering: Benevolence \$170. Largest communion since the organization of the Mission. Apportionment raised in full. The Virginia Classis expects to be in the 100% column this year with an apportionment of \$2.40 per member.

## MARYLAND

**Taneytown**, Rev. Guy P. Bready.—Additions: Confirmation 15, Letter 2, Re-profession 2, total 19. Offering: Current Expenses \$50, Apportionment \$40, total \$90. Very large Communion.

**Boonsboro**, Rev. Arthur P. Schnatz.—Additions: Confirmation 6, Baptism and Confirmation 4, total 10.

**Cumberland** (St. Mark's), Rev. Eugene P. Skyles.—Additions: Confirmation 11, Letter 5, Re-profession 2, total 18. Offering: Current Expenses \$45, Apportionment \$240, total \$285. A record attendance at the Communion. In addition to the offering of \$285, Elder A. A. Comp gave \$1,000 to the Church in memory of his wife, Amanda Comp.

**Grantsville** (Wilhelm), Rev. L. Nevin Wilson.—Additions: Confirmation 7, Letter 1, total 8. Holy Communion will be celebrated at St. Paul's on Whitsunday, when a large class will be confirmed.

**Baltimore** (St. Paul's Fifth), Rev. Paul H. Schnatz.—Additions: Confirmation 16, Re-profession 5, total 21. Offering: Current Expenses \$151.48, Apportionment \$150.54, total \$302.02. Palm Sunday and Easter were days of grace and blessing to



large audiences assembled from city and suburbs.

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**Frederick (Grace), Rev. John A. Ditzler.**—Additions: Confirmation 25, Letter 8, Reprobation 1, by Letter recently 15, total 49. Offering: Special \$405. Current Expenses and Benevolence regular through duplex system. On Palm Sunday pastor preached to those who became Church members during past five years. Large Communion. Enthusiastic Sunday School Easter service.

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**Emmitsburg (Incarnation), Rev. E. L. Higbee.**—Additions: Confirmation 4, Letter 3, total 7.

## WASHINGTON, D. C.

**Washington (First), Rev. James D. Buhner.**—Additions: Confirmation 18, Letter 4, total 22. Ladies' Aid Society in one year (on Palm Sunday) raised the \$1,776 for the payment of the furniture in the new Church.

## NORTH CAROLINA.

**Crescent, Rev. Dr. J. M. L. Lyerly,** supply pastor.—Additions: Confirmation 2. Offering: Apportionment \$38.

## News of the Woman's Missionary Society

[Send Communications to Mrs. E. W. Lentz, Bangor, Pa.]

**A Decade of Growth**—Looking backward, the W. M. S. of Second Church, Harrisburg, see the modest beginning, a decade ago. That year \$10 expressed the activity of the society. No one in those early days would have believed it possible to develop the work in ten years as the work has been developed. The society closed the most successful year in its history on April 16. Within the year the society has contributed through the channels of the Classical Society \$609, under the following heads: Classical deficit, budget and contingent funds, \$229.75; Thank Offering, \$64.25; Belgian relief, \$50; one life member of the W. M. S. G. S., \$25; chapel in China, \$25; equipment for Rev. J. Frank Bucher's school work, \$65; support of student in East View School, China, \$25; first payment on Home Mission Building Fund, in memory of Allen S. Hartman, \$100; Mrs. Hattie Wolfe, Girls' School in Bowling Green, Ky., \$25. The following officers were elected: President, Mrs. W. H. Cleckner; Vice-President, Mrs. J. T. Sel-sam; Secretary, Mrs. J. W. Plowman; Treasurer, Mrs. G. A. Hutman.

**The Missionary Clinic**—The members of the W. M. S. of Trinity Church, Waynesboro, Pa., were entertained at the April meeting by the rendering of a most interesting program. The most pleasing feature was the rendering of the one-act playlet entitled, "The Missionary Clinic." This was produced by ten young ladies of the society. It was extremely interesting from start to finish and each member of the cast was congratulated upon her excellent interpretation of her part.

**Remembered**—In the early history of St. Luke's Church, Lock Haven, Pa., one of the live, active workers in the Sunday School and Church was a young woman whose talent as a scholar and a musician gave her the opportunity to be of good service to the little company of worshippers in that congregation. As the Church grew in members and influence, Mrs. Mary Ellert-Housler as a young teacher in the public schools, was also a teacher in the Sunday School, and the organist for the Church services. In later years when the Missionary Society, the Mite Society and the Ladies' Aid were organized, Mrs. Housler took her place in each one of these organizations, and contributed of her means and of her influence to their labors and ideals. Until within a few years of her death, January 1, 1919, she was a Sunday School teacher of this Church. The various organizations to which she belonged in the Church and some relatives recently honored her memory by making her a Member in Memoriam of St. Luke's Missionary Society.

**Young Women at Work**—The Mount Gretna Guild of St. Thomas' Church, Reading, Pa., gave a splendid play, "Our Girls in Camp." A large and appreciative audience were in attendance. The members of this Guild are doing excellent work at the Mission conducted for the benefit of the Polish people of Reading. The girls go there every Sunday afternoon and conduct Sunday School. This Mission is taken care of by a young Polish theological student and people of the Reformed and Presbyterian Churches who are willing to give of their time. The children who come to the Mission are bright, and though they and their clothes are not always clean, yet their hearts are glad to receive what the two denominations are able to give them. It is a pleasure to hear them sing some of the Mission Band hymns. The members of the Guild who are giving of their time to these dear little Polish children are: Misses Anna Scheck, Margaret Stiely, Anna Eisenbise, Esther Hinnerstz, Emily Haas, Hilda Dunkelberger, Ruth Kitzmiller, Miriam H. Stroh and Essie Ritzman.

**Annual Mission Band Rally**—The annual Mission Band Rally of the Bands of Reading Classis was held on March 29, and though the day was a very unpleasant one, yet the attendance was very large. Mrs. Roush, the President of Reading Classis, was the speaker and gave a most helpful message to all the children. Miss Peters, the Deaconess of St. Mark's Reformed Church, Reading, told a splendid missionary story to the children. The children had been requested to bring articles of clothing and other useful things, and they brought enough to enable the Mission Band Committee to pack a box for the Indians of Black River Falls, Wisconsin, and a box for China. A few months ago a large box of useful articles was sent to the colored people of Bowling Green, Ky.

**Classical Meeting of East Pennsylvania**—The annual meeting of the W. M. S. of the Classis of East Pennsylvania was held on April 3, in Christ Church, Bath, Rev. Wm. U. Helffrich, pastor. The morning session was occupied with reports of officers and departmental secretaries. Included in the report of life members and members in memoriam, Mrs. W. H. Wotring, Secretary, was the announcement of the honor bestowed upon Mrs. O. H. E. Rauch, retiring President. Mrs. Rauch was made a life member by the societies comprising the Classis. The report also included the following: Mrs. Edward F. Evemeyer, Easton; Miss Ellen Goetz, Nazareth; members in memoriam, Miss Florence Fenice, Nazareth, and Mrs. Albert Leiby, Bath. The following officers were elected: President, Mrs. W. U. Helffrich;

First Vice-President, Mrs. Henry I. Stahr; Second Vice-President, Mrs. O. H. E. Rauch; Recording Secretary, Mrs. H. H. Long; Corresponding Secretary, Mrs. S. R. Evans; Statistical Secretary, Mrs. W. H. Wotring; Treasurer, Mrs. Irene Hogg; Historian, Mrs. W. T. Mitman. The Treasurer reported \$703 budget, \$593.97 Thank Offering, \$145.36 contingent, \$31 Mission Band; Young Women's Missionary Auxiliary, \$121.05; Life Members and Members in Memoriam, \$75; special gifts, \$433.50. Total receipts were \$2,028.43. The special gifts were: \$360, French war orphans, from the Schlatter Missionary Society, and \$73.50 for Mrs. Hoy's industrial work among the Chinese women, of which \$31.50 was given by the W. M. S. Stone Church. The Literature Secretary, Mrs. C. L. Reiter, had a good supply of denominational literature and in addition showed the new posters which will be used to illustrate the Foreign Mission study text-books. In the afternoon, Rev. Carl D. Kriete, Yamagata, Japan, spoke to the convention. His message set forth the power of the impact of the Gospel upon individuals whose lives he had touched. The convention put itself upon record to heartily support any plans which may be adopted by the W. M. S. G. S. for the rebuilding of North Japan College; also to support the Forward Movement of the Reformed Church and the World Inter-Church Movement. The retiring President received many hearty congratulations on the progress the Classical Society had made during her four years of leadership.

**Classical Meeting of West Susquehanna**—The 18th annual convention of the W. M. S. of West Susquehanna Classis convened in Christ Church, Beaver Springs, Pa., April 2 and 3. The convention opened with a large representation of delegates. On Wednesday evening Rev. Leon S. Drummheller, of Selin's Grove, delivered the address. The Girls' Band of Beaver Springs, consisting of 36 girls, rendered a pleasing program during the evening. On Thursday morning business occupied the time. The reports were encouraging, although a great amount of work remains for the future. On Thursday afternoon, the pastor, Rev. T. H. Matterness, spoke on "Missions, the Measure of Man." This message was greatly appreciated. On Thursday evening, Rev. J. Frank Bucher, of China, spoke of his work in that country. The Church was decorated with the Church colors, plants and flowers. Special music was rendered by the choir, also a solo by Mrs. O. G. Wagner, of Beaver Springs, and a solo by Mrs. R. G. Swengel, of Lewisburg. Miss Jennie Hyler, of Williamsport, recited an appropriate selection.

**Mrs. F. W. Gundrlm,**  
Corresponding Secretary.

### NOTICE

Maryland Classis will meet for its 100th session at Baust Church, Monday, May 19th, at 8 P. M. All delegates traveling on the Western Maryland R. R. will come to Westminster, Md. Delegates traveling on the Pennsylvania R. R. will come to Taneytown, Md. Arrangements will be made to meet delegates at both places. Members of Boards and others desiring to visit Classis should inform the local pastor, Rev. Paul D. Yoder, Westminster, Md., of the time of their arrival so that arrangements can be made to meet them.

### NOTICE

East Susquehanna Classis will meet at Gowen City, Pa., Monday, May 19, at 7.30 P. M. Shamokin is the nearest railroad station. Arrangements will be made to meet members of Boards and others desiring to visit Classis if this desire is made known to the local pastor, Rev. O. T. Moyer, Shamokin, Pa., R. D.



# NEWS OF THE WEEK

## GENERAL COMMENT

**Ship Building**—During the past two years the United States made a record in ship building never before equaled by any nation. Not since the Civil War has this country been considered a maritime nation in any sense. Indeed, it has been noted as the one great country without a merchant marine. The cause of this condition has often been overlooked. It lay in the fact that our people were busy developing a continent, that they found it more profitable to invest in railroads and other inland industries than in ships and that they found it cheaper to hire their ocean carrying done than to build their own ships. This fact, coupled with two other facts—higher wages in American shipyards than in European, and our unwise tariff laws—accounts for the weakness of our merchant marine.

But another day has dawned. The Government, on account of war necessities, began to build ships on a vast scale. When peace came 600 steel ocean steamers had been furnished and 1,300 were under construction and will be finished within a year, the whole aggregating about 17,000,000 tons. Besides these are many smaller wooden vessels, and contracts for hundreds of others have been cancelled.

The important question now is, what shall be done with the ships built and owned by the Government? One of two things only can be done: They must be retained and operated by the Government or they must be sold to private parties, at a loss,—for the Government paid very high prices for materials and high wages to its workmen. For the Government to retain the ships and thus own and operate our merchant marine would be contrary to all precedent before the war. It is expected that the railroads, telephone and telegraph lines will in the near future be handed back to private ownership. Why retain the merchant marine? Then arises this question, Can private owners compete with foreign ocean carriers? If not, will we adopt the principle of ship subsidy, a thing we have struggled against for half a century? Herein lies one of the greatest problems of reconstruction.

**Pennsylvania's Road Building**—Many of the States are projecting great schemes for road building, much of which is to be done this year. In this movement for improved roads Pennsylvania will probably take the lead among the States, though it will not get into the full swing of road-making until the spring of 1920.

Though one of the original thirteen States, Pennsylvania has been behind the majority of the States in the matter of good roads. Even some of the newer States that have had scarcely half a century in which to make good roads have surpassed the Keystone State in this respect. But at last the old State has wakened up, and in the next four years will spend about \$150,000,000 in road building. A part of this will come from the Federal grant, fifty million will come from a State bond sale, and probably seventy-five million will be raised by bonding the counties. These bonds will be paid in about 15 years by means of a sinking fund tax of three mills on the dollar. Within this period the good roads will have paid for their cost several times over. No up-to-date citizen will vote

against bond sales for public improvements.

An interesting feature of this State bond sale lies in the fact that most of the money is raised, not in the rural counties where the roads are built, but in the rich cities where the streets are already paved and where very little of the money will be spent. A rural county spending, say two million dollars of the State's money on its roads will contribute about one-fifth of the sum and receive four-fifths from the great corporations and millionaires of the big cities. If there are still instances to be found of the rich oppressing the poor, this is certainly not one of them.

**Changing Times**—One of the signs of the universal movement toward democracy is found in the world's changing opinion of royalty. The following from the "Manchester Guardian" illustrates this by a concrete example:

"How great are the social changes of the last half century can be seen from the general attitude towards the wedding of the Princess Patricia to Commander Ramsay, as compared with that of the Princess Louise to the Duke of Argyll in 1871. Princess Patricia's marriage is felt generally to be in keeping with the spirit of the age, and, far from insisting upon her royalty, she is dropping her own title, as she takes the name of her husband, while on his side it has not been thought necessary to give him a step up to equalize things. In 1871 great efforts were made to popularize the marriage of Princess Louise, but there were numbers of people who shook their heads and wondered what the world was coming to when royal blood did not marry royal blood, and firmly believed that the default of issue to the marriage was a judgment upon so great an innovation."

## DOMESTIC

Building operations, largely suspended during the war, are making rapid headway throughout the country. In Chicago alone permits for five million dollars' worth of buildings have recently been issued.

Many thousands of phone operating girls in New England have gone out on strike for higher wages.

The famous Rainbow Division, recruited from every State in the Union and sent to France in time to participate in all the major operations in which Americans were used, has embarked at a French port for the United States.

It is believed that the 39 United States Senators who signed a pledge that they would not vote to ratify the League of Nations constitution are reconsidering and that many of them will vote for ratification.

The Peace Treaty will soon be presented to the nations for ratification and it is supposed that it will require about 30 days. President Wilson is expected to call Congress to meet about June 1 to consider the treaty.

The will of the late Mrs. Frank Leslie, leaving one million dollars to the cause of woman suffrage will be contested in the courts on the ground that Mrs. Leslie was of unsound mind when the will was made.

The National Society of the Daughters of the American Revolution opened its 28th annual congress at Washington, April 14th.

National bank deposits between December 31 and March 1 decreased \$123,000,000 according to a report of the Comptroller of Currency, issued April 13.

Wage increases averaging about \$15 a month for approximately 69,000 employees

of the American Railway Express Co., have been announced by Director General Hines.

Mrs. Phoebe Hearst, widow of the late George Hearst of California, and mother of William R. Hearst, publisher, died at her home in Pleasanton, Cal., April 13.

## FOREIGN

The Allied Nations have authorized the resumption of postal, cable and wireless communication between Germany and neutral nations.

An American Red Cross worker from Russia reports that 2,000 people were massacred by the Reds in cold blood in the province of Osa.

The body of Edith Cavell, the English nurse who was executed by the Germans in 1915, at Brussels, will be brought to England from Belgium on May 15 and taken to Westminster Abbey, where ceremonies will be held.

Formal charges of Pro-German activity by certain American missionaries in Bulgaria and Northern Persia have been forwarded to the American Board of Foreign Missions by the State Department.

Owing to political unrest and disturbances, martial law has been proclaimed in the Counties of Cork, Limerick, Tipperary, Kerry, and Roscommon, Ireland.

## MISCELLANEOUS

The George Washington, which will bear President Wilson back to the United States, has arrived at Brest, France.

Secretary of War Newton D. Baker arrived in France on April 14. He was met at the wharf by General Pershing and Hugh Wallace, our new Ambassador to France.

Most of our soldiers who served in Italy have returned to the United States. The Canopic alone brought 9,000.

The Young Men's Christian Association sent abroad during the war 8,338 men, and of this number 70 lost their lives, 11 of whom were killed in action on the battle

## CHURCH FURNISHINGS

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front.

A German agent, allowed on the transport Patricia to look out for German property, attempted to set fire to the vessel as it was nearing Boston with more than 2,000 American soldiers, according to Major Frank W. Cavanaugh, one of the officers on board.

Marshall Pétain, Commander-in-Chief of the French armies in France, has announced his intention of visiting the United States in the near future.

The merger of three large Presbyterian Churches in Louisville, Kentucky, became, an established fact when Dr. Samuel Callen, a Presbyterian pastor from Pittsburgh, was called to fill the combined pulpit.

According to announcement by Premier David Lloyd George, the League of Nations question will be the first to be taken up for settlement after the declaration of peace.

### MINISTERIAL RELIEF

The first Sunday in May has been set apart as a day on which our ministers shall speak on the subject of "Ministerial Relief" and receive an offering for the relief of our aged ministers and the widows of deceased ministers.

The M. E. Church in its book on the Retired Ministers, page 116, says:

"Oh, ye forgetful preachers, pleading for schools and colleges, for missions and hospitals, for black men and yellow men, and red men and brown men—ministers whose sympathies go out to the ends of the earth—composites of John the Baptist, John Knox, John Calvin and John Wesley—WHY DON'T YOU SPEAK OUT FOR YOURSELVES?"

The income for retired ministers is not large enough, but it will be large enough just as soon as the pastors speak out without apology, without hesitation, without false modesty.

You do not hesitate to plead for China and Africa, for Belgium and France, why fail to cry aloud to your people for your own brothers and sisters in need of help?

The laymen are puzzled because preachers hoarse from shouting for the heathen can scarcely speak above a whisper in behalf of the retired ministers. Pastors must

come to self-consciousness and self-assertiveness in their own cause.

We know a minister whose father is a retired minister and receives help from the Board of Relief, and the son is too modest to take an offering in his congregation for the Board of Ministerial Relief. From all such modesty, "Good Lord deliver us."

Let every minister bring this subject before his people and take an offering if he has not already done so. Send money to Board of Ministerial Relief.

Rev. J. W. Meminger  
Lancaster, Pa.

### MEETING OF THE INTER-BOARD CONFERENCE OF THE INTERCHURCH WORLD MOVEMENT

A meeting of the "Inter-Board Conference" will be held at Cleveland, Ohio, April 30-May 1, in connection with the "Interchurch World Movement of North America."

The Conference is brought forward to try as far as possible to get unified wisdom upon the following questions:

First. To review, interpret and strengthen the proposed plans and program of the Interchurch World Movement.

Second. To study unitedly the problems of the Christian Church in our own nation in view of the era of reconstruction and its attendant social unrest.

Third. To study unitedly the problems of the Christian Church in its New World responsibility and opportunity.

Fourth. To give particular attention to the best method of assembling and using effectively the surveys proposed by the Interchurch World Movement.

There are being invited officers of the national judicatory bodies of all the evangelical Protestant denominations in the United States and the officers and members of the Boards of Home Missions, Foreign Missions, Church Erection, Ministerial Relief, Religious Education, Young People's Work and Temperance, and presidents of denominational colleges and seminaries. The editors of all Church papers and the officers and members of interdenominational bodies are also being invited.

plications for jobs. Of this number 41,972 were referred, 31,600 reporting back to the Service as placed. Returns from the 14 missing States undoubtedly will more than double the placement record for that week. Placement figures from 16 of the 30 demobilization camps in which the United States Employment Service has offices, for the same week, show that of the 8,470 men discharged who applied for jobs, 8,042 were referred to positions, and that of this number, 5,429 are known to have been placed immediately.

Among the industries and individuals who have come to the assistance of the United States Employment Service in carrying on this work is the firm of J. P. Morgan & Company, who have contributed \$100,000 to the Service for the purpose of tiding it over until Congress in extra session provides the necessary funds for a continuance of the work, this fund being devoted to finding suitable jobs for the discharged men.

### BETHANY ORPHANS' HOME

Rev. W. F. More, A. M., Superintendent

#### A Few more Surprises

Last week I had occasion to walk up through the clearing where all the blight-killed chestnut had been cut down, leaving but very few trees of other varieties upon which we placed particular value. I found that among four or five of these trees a white oak lay prostrate on the ground. A great surprise and also a great mystery.

The work had evidently been done by an inexperienced woodsman with a very dull ax or perhaps hatchet. The cut had been made about thirty inches from the ground, and, as the entire trunk was lying there, the purpose evidently was not to get the wood. Nor could it have been done for fun, for there was every indication that the vandal had for the work a task rather than a pleasure.

I spoke to the children about it in con-

## May Fourth to be Observed Throughout the Nation as "Employment Sunday"

Sunday, May 4th, will be observed as "Employment Sunday" in nearly every Protestant and Catholic Church in the land. On that day ministers from their pulpits will urge their members to co-operate with the United States Employment Service by calling upon employers to register their needs for help, with the Service or its Bureaus for Returning Soldiers and Sailors. They also will urge that every effort be made, individually and collectively, to find jobs for the men who have offered themselves for the supreme sacrifice for their country, thus making May 4th a day for a great country-wide drive for employment, in which the co-operation of labor will prove an all important factor.

The War Emergency and Reconstruction Joint Centenary Committee of the Methodist Church has arranged to have 60,000 five-minute men address meetings and congregations on the subject.

The General Wartime Commission of Churches, which includes all of the Protestant Churches, is co-operating with the United States Employment Service to the extent of appropriating five thousand dollars for spreading propaganda for the employment of the returning men, and to promote the observance of May 4th as "Employment Sunday," when clergymen, Bible Class teachers and special speakers will ap-

peal for support of the work of the United States Employment Service and urge employers to keep all employment openings listed with the local offices of this Service and its Bureaus. It has, by direct appeal, enlisted the co-operation of more than 150,000 ministers of America.

Not alone the Churches, but welfare organizations, chambers of commerce, organized labor and private individuals, are co-operating with the United States Employment Service in assisting men to jobs.

It is a matter of record that 35 per cent. of all the men discharged from the Army and Navy leave the Service without prospects of positions. Of these, the United States Employment Service is placing 80 per cent. in good jobs through its 400 regular offices and about 2,000 bureaus for returning soldiers and sailors. In many instances, labor unions are supporting and continuing the employment offices for the United States Employment Service, temporarily abandoned, owing to the failure of Congress to appropriate funds, recognizing the vital necessity for continuing this work, not only in the present emergency, but as a permanent organization following the completion of demobilization.

With returns from the 14 largest cities not yet tabulated, the United States Employment Service in 34 States, for the week ending March 29, received 43,512 ap-

## MOTHER'S DAY

### "MOTHER"

This is a four-page pamphlet consisting of three songs and an exercise. Two of the songs and the exercise are adapted to Intermediate or Junior use; the other song is a special number by older people. Price, 5 cents each, 50 cents the dozen, \$3.00 the hundred folders.

### "MOTHER DEAR"

A most charming song, the words and music by C. Harold Lowden, who has dedicated it to the memory of his own mother. This song has a message that is genuine and should be given a place on every program for Mother's Day. Price, 25 cents net. No discount.

### "MOTHER AND HOME"

A great anthem arranged as duet for alto and tenor, the latter having the melody. The refrain is arranged for chorus to sing an obligato while the instrument plays "Home, Sweet Home." It is a gem. 12 cents, less 25%.

### "THINKING OF MOTHER AND HOME"

A favorite, arranged as solo and chorus—the latter having a men's voice arrangement. This is a beautiful number. 10 cents net.

All this material is of the high quality that characterizes our publications, and gives us the title of "PUBLISHERS FOR DISCRIMINATORS." Of course, we send "on approval."

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nection with our evening chapel service, called their attention to the great damage which could not be made good in less than twenty-five years, tried to show the importance of caring for the trees instead of destroying them and asked the offender to confess his part in the work of destruction.

The next day a little boy came and told me all about it. Another smaller boy was flying his kite in the clearing. The kite got caught in the top of the oak tree. He could not get it loose. He thought it over and saw no other way to get his kite than to chop down the tree. He went at it with vigor and got far enough to destroy the tree but not to get the kite. The larger boy sized up the situation and concluded to help his little friend by finishing the job for him. The tree was destroyed, but the kite was saved.

This story from life illustrates what people will do when they think a thing is really important. No amount of labor and sacrifice was considered too great to secure that precious kite. A white oak tree and blistered hands and an aching back counted as nothing as over against that home-made treasure caught in the tree top.

When the Lord's work becomes as precious to the Lord's people as that kite was to that boy, we will have less trouble to fill our positions at the Orphans' Home.

#### PHOEBE DEACONESS HOME, ALLENTOWN, PA.

Rev. Robert M. Kern, Superintendent

We have a new life member of the Corporation to report this week. This is rather exceptional; it is quite as delightful to tell the story as it is exceptional. W. H. Lauer, of South Bethlehem, a member of the First Reformed Church, South Bethlehem, is the new member. A life membership fee is \$150. This money is added at once to the Endowment Fund and the interest only can be consumed. We take pleasure in enrolling Mr. Lauer, and we certainly hope and pray that many others will follow in his steps. The interest on this money is used for maintenance. For anyone who is financially able to do it, this is the nicest way to become a member of our Corporation. He has no annual payments to bear in mind.

Etta Freed Gerhard was the last one to

enroll prior to Mr. Lauer. Her membership came in last January. How happy we should be if this was at least a monthly occurrence instead of coming in at such long intervals.

With the exception of Miss Anthony, who is still on the sick list, everybody else in our family is getting along very nicely; their health is good.

The second part of the list of aged residents promised a few weeks ago is as follows:

Mr. and Mrs. John Derr, Easton, Pa., St. Mark's Reformed Church, Rev. Meek; Mrs. Ellen Deshler, Allentown, Pa., St. John's Reformed Church, Rev. F. C. Seitz; Miss Ann Frick, Wentz's (Montgomery County), Rev. Brendle; Mr. Daniel Wiest, St. Andrew's Reformed, Allentown, Rev. Robert M. Kern; Mr. Abraham Rothrock, Almont, Pa., Jerusalem Lutheran; Mr. and Mrs. Barnard Kalb, Fleetwood, Pa., St. Paul's Lutheran, Rev. M. H. Brensinger; Mr. E. Monroe Seiple, South Bethlehem, St. Mark's Lutheran; Miss Sarrah Greenwalt, Lynnport, New Bethel Reformed, Rev. M. F. Klingman; Mrs. Catherine Heist, Trumbersville, Pa., Christ Reformed, Rev. H. A. Benner; Miss Anna E. Heaney, Perkaskie, St. Peter's Reformed, Rev. S. E. Moyer; Miss Mary A. Clark, Doylestown, Pa., Salem Reformed, Rev. L. V. Hetrick; Miss Catherine Miller, Seigfried's Reformed, Rev. George B. Smith; Miss Lillie McIntire, Pottsville, Pa., Rev. A. O. Reiter.

#### SEMINARY COMMENCEMENT

The Ninety-fourth Anniversary of the Theological Seminary of the Reformed Church, Lancaster, Pa., will be held during the week, beginning with May 4. The following is an outline of the exercises:

Sunday, May 4—Baccalaureate Sermon by Prof. William C. Schaeffer, D. D.

Tuesday, May 6, at 2 o'clock P. M.—Meeting of the Board of Visitors.

Tuesday and Wednesday, May 6 and 7—Examinations before the Board.

Wednesday, May 7, at 8 o'clock P. M.—The Anniversary Sermon by Rev. Richard Roberts, D. D., of the Church of the Pilgrims, Brooklyn, New York.

Thursday, May 8, 10 o'clock A. M.—Meeting of the Board of Trustees; 11 o'clock A. M., meeting of the Alumni Association; 12.30 o'clock P. M., Alumni Banquet; 7.30 P. M., the Ninety-fourth Anniversary.

Thirteen young men will be graduated, nearly all of whom have charges in view.

## The Church Services

#### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.  
Second Sunday after Easter. May 4, 1919

#### MAN MADE IN THE IMAGE OF GOD

Genesis 1: 26-28; 2: 7-9; Ephesians 4: 20-24

**Golden Text**—God created man in his own image. Genesis 1: 27.

**Lesson Outline**—1. The Origin of Man. 2. The Nature of Man. 3. The Destiny of Man.

What is man? No question, perhaps, interests us more. None has been more eagerly studied and debated. And few questions have been more variously answered. In general, two contrasting, if not contradictory, conceptions of man run through the ages. The one is profoundly pessimistic, and the other radiantly optimistic. The former maintains that man

is radically defective; the other, that he is intrinsically good. Which is right—Augustine's view of man or Rousseau's?

The modern tendency is to reject these two extreme views as defective. Both contain elements of truth, but they also neglect certain aspects. Man is neither wholly good nor totally depraved. He is made in God's image, but sin deforms him, and he needs the grace of God to conform him to the divine likeness. And this seems to be in accord with the Gospel of Christ.

I. The Origin of Man. Whence came

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we? That is one of the riddles of the universe. Philosophy, science, and religion have attempted to solve it. But not by the same method. Philosophy speculates; science observes and experiments; religion believes. The one relies upon reason; the other upon demonstrable facts; the third upon faith in revelation.

What are the answers given by these different inquiries into the origin of man? And what is their respective value? Obviously, they may differ, but they cannot, ultimately, disagree. They may be mutually complementary, but they cannot be contradictory. There is no conflict between reason and revelation, between fact and faith. Whatever conflict there has been between science and religion has been due, invariably, to the blind zeal of their respective advocates.

The reply of religion has always been that man owes his existence to God. That is the answer found in Genesis. It expresses the verbal tradition of primitive ages and it anticipates the uniform testimony of later times. Historian, lawgiver, prophet and psalmist, with one accord ascribe the origin of man to God. The same pages, that contain their impression of faith in the unseen divine source of life, record also the doubts, despairs and denials that beset them. But through doubt and darkness there arises always the sublime assurance in the divine origin of man. And finally, there came One whose confident assurance was unclouded and untroubled always. Jesus not merely confirmed those ancient voices, but He also invested them with new authority and filled them with new meaning. His life and words are the mainstay of our faith that man is the child of His heavenly Father.

And what do philosophy and science say about this verdict of our faith? Can reason contest it on valid grounds, or can science overthrow it with sound evidence? We still hear much about skeptical philosophers and atheistic scientists who are said to dispense with a Creator. But it is somewhat difficult to find them. Certainly, the leaders in these great pursuits would frankly acknowledge that their speculations and investigations can neither prove nor disprove our Christian assurance that the source of life is in a living God. Ultimately their labors lead them to a point where science and philosophy fail. That point is: In the beginning. They can only conduct us to the beginning. There all men must choose between faith and denial. Either they must accept the religious explanation of the origin of life or they must remain in ignorance. The Christian accepts it gladly because it has been verified in his own experience. His faith does not rest primarily on the testimony of inspired men, running from Genesis to the Apocalypse. That external attestation helps to confirm the inward assurance that he is the child of God, which is born of his fellowship of faith with Jesus Christ. And as such he freely offers it to science and philosophy as the most rational and satisfactory solution of the riddle of human life, confident that their labors will confirm his faith, and that his faith will crown their labors.

**II. The Nature of Man.** What am I? This is a companion question of "Whence came I"; quite as compelling. What is human nature? Is it, essentially, the same in all ages? The answer of our lesson is sublimely simple. It affirms that man is a living soul made in the likeness of God. But this simple answer has formed the sub-

ject of endless debates.

Some facts, however, stand out clearly. The image of God in man has no reference whatsoever to his visible form. God is a spirit, and His likeness in man is spiritual, not physical. Our physical nature is formed of the earth. God fashioned it, gradually and progressively. In its final perfection it constituted man a perfect animal. But there came a time when the spirit of God took up His abode in this physical man. That was a new creative beginning. Then man started his career as a living soul made in the likeness of God. The creature became a child. His animal instincts were put under the control of reason and conscience. Man was god-like, because, like the Infinite Being that had made him, he had the rational capacity of distinguishing between right and wrong, and the moral capacity of choice.

These divine capacities in man were God's gifts. And they remain his inalienable birthright. Human nature today, in its essence, is what God made it at the beginning. Sin has profoundly affected the character of man. But it has not changed human nature. To change that would involve the destruction of man's rational and moral faculties. And that would mean his reduction to the level of the brute.

**III. The Destiny of Man.** Whither go we? This great question as to the meaning of life finds an answer in Genesis that is sublimely simple and eternally true.

The writer informs us that man was placed in Eden, a garden which God had planted. It was a beautiful spot, containing abundant food. The tree of life was in the midst of it, and also the tree of knowledge of good and evil. Here man found his sphere of labor. God bade him "dress the garden and keep it." And here he also found his life-companion.

Thus, in the language of allegory, Genesis answers our question. By means of these pictures God gives us a glimpse of the meaning of human life, as men discerned it from the earliest time under the inspiring guidance of His indwelling Spirit.

Man is the crown of creation. His beneficent Creator put him into a world that was prepared and adorned for him. There was work and play, food and joy. There also was a helpmate for man, fashioned out of the same dust by the creative hand. Thus, as twain that were one in love and service, man began his pilgrimage. His mission was to replenish the earth and subdue it. And in the performance of his tasks he was to unfold his god-like endowments. The promises and potencies of his divine nature were to ripen into the flower and fruit of perfect character.

It is a far cry from the first Adam in Eden to the second Adam, God's perfect Son. But we can understand the destiny of that first man only in the light of his completion in Christ (Ephesians 4: 20-24). In Him we are complete. The dim fore-shadowings of Genesis require the light of the Gospel for their elucidation. Only in the life of Christ can we see the full meaning of the marvelous promise veiled in the statement that man was created in God's image.

#### CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

May 4th—Our Relation to God. V. Serving (Matt. 20: 20-28)

The note which is most frequently sounded in modern Christianity is that of service. This was not always the case. There was a time when religion was interpreted as personal piety or as the expression of a correct creed. Goodness was construed to mean a sort of passive piety that shut itself away from the world in cells and monasteries and spent itself in a life of

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asceticism. All this has changed. The world is clamoring today for a goodness that does not have about it the musty smell of the sanctuary, but the invigorating ozone of God's great out-of-doors. We are insisting that it is not enough simply that a man should be good; he must be good for something and this goodness must express itself in practical effort.

Religion is something that includes the whole man. It must manifest itself in all of the elements of our life. It expresses itself in worship towards God, in reverence, in prayer and praise, in meditation and contemplation of holy things and persons. It likewise expresses itself in correct thinking. Truth must be formulated and expressed. It cannot be maintained for an indefinite time without such organized expression. Through this we get the great creeds of our religion which have cemented believers together in one common family. But religion must express itself in act as well as in attitude; in deed as well as in creed. "Not everyone that saith, Lord! Lord! shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." We are living in a practical age and we are coming to emphasize more and more the practical in Christianity. Service means something else than services. We attend services in the sanctuary when we repair there for worship. We observe certain religious rites and proprieties, but that is not service. Service follows after the services. Services correspond to the Mount of Transfiguration, where the Disciples were with Jesus in contemplation of His glory. Service is going down into the valley and healing the afflicted that are there. It is a mistake to be speaking of divine service when we are thinking of worship in the Church; we must call that "services."

When the Master girded Himself with a towel and began to wash the feet of His contending and selfish Disciples, He stamped service with a dignity and a glory that is perpetual. From that day on the servant has been magnified. St. Paul styles himself "the servant of Jesus Christ." Every Christian who is a follower of Jesus ought to have the same spirit of service. "He went about doing good." He said, "As my Father sent Me, even so send I you." We are supposed to do the very work that Jesus did when He was on the earth. We are His modern representatives in this world. The mission of Christ is the mission of His people. If we would, therefore, ask ourselves as to the spheres or fields of service, it would be easy for us to answer. We are to do what Jesus did. He preached and taught and healed. The great works of evangelization, education, amelioration are the phases of service which the followers of Jesus Christ are supposed to render. The great world is still evil. It has not yet been evangelized. Christian men and women need to gird themselves for a great program of world evangelization. The world's greatest need is the knowledge of Jesus Christ, and this can be met only by the heralds of the Cross dedicating their lives on the Altar of the Gospel in making known the love of God in Christ Jesus.

Another sphere of service is in the field of education. The rising generation must be taught the higher ideals of life. Alexander of Macedon said, "I owe my life to my father, but I owe a greater debt to my teacher, Aristotle, for the one gave me life, the other taught me how to make the most of that life." Everywhere men and women need to have the eyes of their understanding opened, their horizon in life widened, their conception of truth deepened. It is the duty of Christians to lead their fellowmen up and on to higher planes of knowledge and of truth.

There is still a third field of service and that is in alleviating the miseries and needs of the world. There are burdens to be

borne, loads to be lifted, fetters to be broken, hurts to be healed. The world is sick and needs a physician. We are supposed to be the healers and helpers of our fellowmen. The people of the world have been divided into two classes—the makers of sorrow and the makers of joy. We are supposed to go through life as makers of joy. We are to bring cheer and gladness to the hearts and lives of men everywhere.

It is interesting to observe how Christianity is beginning to express itself along these lines of helpful service. There was a time when the great assemblies of the Church occupied themselves with definitions of orthodoxy and refutation of heresy. Now they are dealing with great, practical themes, such as the relation of the Church to the family, to wage-earners, to philanthropy, the betterment of human society, the great missionary enterprise, the Christianizing of our national and international relationships. All this has been brought about by a new emphasis upon the idea of helpful ministry and service. We are coming to understand that heavenly work is not work for some far off heaven, but that it is the work of making this present earth like heaven. The holiest work is that of making the world holy. The most divine service can be rendered not in the cathedral, but in the cottage. The angels will pass by the intoning choir and will pause to listen to a mother's cradle song. The world's sovereigns are its servants. Jesus said, "If any man serve Me him will My Father honor." It has ever been so. The true servant will receive his reward. He does not serve for a reward, but it comes to him. He will eat the hidden manna which no one knows but himself. He will have a present reward. In the atmosphere of service the soul glows and grows and expands and finds itself. A great reward of service is the ability to render greater service. Spiritual rewards always partake of this character. They bring us an inner satisfaction and strength which qualify for something better and greater. Every true and worthy act will be rewarded. Most of the service we render among men may never be known or appreciated by them, but God knows and He does not forget. It is remarkable how our life is hid with Christ in God and how closely God and man are identified, so that if we render a service to our fellowmen we at the same time render it to God. The greatness of the service is determined not by the act itself, but by the motive, the spirit that prompts it. If we give but a cup of cold water in the name of Christ, it shall in no wise lose its reward. Three times did Jesus raise a monument, and in each instance it was in recognition of some noble yet humble deed; once for a Disciple who gave a cup of cold water; once for a woman who broke a box of ointment; and once for a woman who gave her two mites. The ideal of life is service. When St. John describes the vision of the celestial world and depicts the condition and attitude of the saints in glory, he could find no more expressive statement than this: "His servants shall serve Him."

"To serve the present age,  
My calling to fulfill;  
Oh, may it all my powers engage,  
To do my Master's will!"

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## FRENCH CHAPLAINS VISIT AMERICA

The growing importance of the campaign to raise \$3,000,000 for the relief of the suffering Protestants of France and Belgium and for the restoration of their destroyed Protestant Churches is shown by the fact that the United Committee of the French and Belgium Churches has sent Chaplains Daniel Couve, of the 59th French Infantry, and Albert Leo, of the Chasseurs Alpines, to this country especially to assist in the campaign.

Chaplain Couve is one of the most important French Protestant pastors. He has been Assistant Director of the Interdenominational Society of Foreign Missions since 1912, in which year he visited America in connection with this work. He began his war work as a private in the hospital train service immediately on the outbreak of the world war. He was later appointed chaplain of the 59th Division, which served at Verdun during the terrible days of the German attack in 1916. Here he was awarded the Croix de Guerre for being constantly found in the front line trenches with his men. "I found them more receptive of the Gospel message when in danger," the chaplain said of this episode. He returned to his position as Foreign Missionary Secretary in May, 1918, by special permission from the War Office.

Chaplain Leo is one of the "ace" chaplains of the French Army. He was referred to by his commanding officer as "the chaplain whose bravery is considered a habit." He has been awarded the Military Medal and Croix de Guerre with two palms and four stars. He saw four years of continuous service, part of the time with the 67th Division, but mostly with the Chasseurs Alpines or Blue Devils. His six citations were for daring rescues of wounded under fire. Although wounded in the left leg, back and elbow by a fragment of shell while fighting with the Blue Devils, and spending weeks in the hospital, he recuperated sufficiently to take part in the French attack at Mount Fere on the Vesle on September 30, 1918. Encountering two Germans who were hiding in a shell hole, he made them prisoners, although armed only with a short walking stick, and delivered them safely back of the French lines.

His services, however, were not confined to such exploits. When his regiment was in rest billets he organized sports, recreation centers and movie shows for his men, thus anticipating by several months the arrival of the Y. M. C. A. In addition he performed the regular services of a chaplain.

Chaplain Couve has been speaking in important Churches of the South and Middle West since his arrival in America on January 24, under the auspices of the National Committee on the Churches and Moral Aims of the war. He will devote the remainder of his stay mainly to spreading the cause of French and Belgian Protestant relief, giving the week of April 16 to 23 entirely to the campaign.

Chaplain Leo has just arrived in this country. He will visit American theological seminaries in order to suggest methods for closer co-operation with the theological seminaries of France. He will devote the rest of his time to the campaign for Protestant Relief in France and Belgium.

A representative of the Campaign Committee who interviewed the two chaplains in New York early in April found them anxious to impress on the American people the vital necessity of strengthening the religious forces of France at this critical hour when she is beset with the temptations to demoralization and despair which follow in the wake of every great war.

"To make French democracy Christian and to make the old conservative French Christianity democratic is the only means by which France can develop in time of peace the marvelous possibilities which she

has revealed to the world during the present war," said Chaplain Couve. "I have always felt that a real, democratic Christianity, for which Protestantism stands, is essential for the right development of French national life. But this is more than ever desirable now in the presence of the great menace of the spread of Russian Bolshevism.

The French people are more open than ever before to a religious appeal. There are more than 20,000,000 Frenchmen who are vitally connected with no religious or-



Chaplains Daniel Couve and Albert Leo

Of the 59th Infantry Division and the Alpines Chasseurs or "Blue Devils" of the French Army. Both wear the Croix de Guerre. Chaplain Leo has been cited six times for valor.

ganization. It is to these that Protestantism has a unique opportunity to make an appeal.

But there is a danger not only that this great opportunity for spreading the Gospel will be lost, but that the existing Protestant religious forces of France will be unable to weather the crisis brought about by the war.

I was very much impressed in traveling through your country to see the beautiful Service Flags, with their blue and gold stars, which hung in every Church. But in France we had no such flags simply because every single man of our congregation under 45 was in the army. We kept lists only of our dead. Among the numerous service stars in your great Churches there were always three or four gold ones. But every one of our Paris Protestant Churches which are smaller than these had 30 or 40 dead.

It is easy to imagine how such losses diminished the general strength of our congregations. But in the invaded districts where some of our strongest and most flourishing Churches lay before the war our Church life was completely laid low. Over thirty of our Churches were damaged or demolished. Many of our pastors lost all that they had. The congregations were dispersed and ruined.

Our French Churches have given their utmost. But it is only a fragment of what is necessary to survive the emergency. We need American assistance."

## Obituary

### MRS. JANE HUDSON SANGREE

Jane Hudson Sangree, widow of Rev. Milton H. Sangree, passed from this world to her heavenly home November 20, 1918;

her age being 85 years. Her health had been failing for several years, and for two years before her death she kept her bed, leaving it sometimes when unusually strong for a little visit to the family living-room. During this period of illness, so wearisome to bear, she was admirably cheerful, sane, reasonable and loving. Two of her children lived with her. Three others, also living in Harrisburg, came in with the grandchildren on almost daily visits. Her mind, alert as a young girl's, concerned itself about the welfare of these children and grandchildren, and about every problem of her own house and these other houses, so dear to her. Her two absent sons, Rev. Henry H. Sangree, of Haddonfield, N. J., and Dr. T. Chalmers Sangree, of New York, paid her frequent visits.

To the two who ministered to her, her tender love and sympathy overflowed. She entertained her children by her remarkable powers of conversation until the week of her death, and read aloud to them in a sweet, soft voice nearly that long. When she read of great and good things being done, of men sacrificing their time and their lives for a noble ideal, her heart was in her voice as tears made it falter. She loved righteousness, justice, purity. She was vitally interested in prohibition, equal suffrage and in the Great War. She had a photographic memory and a charming gift of language; her tales of her early life were worthy of a fine writer.

Her father early directed her mind toward astronomy and she and her husband read and re-read Dr. Dick's "Philosophy of the Future State," a Christian philosopher's application of astronomy. From this study she got the hope of visiting the different worlds of God's universe, and it enlivened her illness and gave her great joy. She was very humble as to her spiritual attainments. Her faith was perfectly simple and child-like. "I have no merit," she would say; "but He has promised."

Death seemed to have no terrors for her, and as her weariness increased she became very anxious to die, and very sweetly did blessed sleep come to her at last.

Dr. Ellis N. Kremer, her dearly loved friend and most faithful pastor, with the assistance of Rev. Homer Skyles May, conducted her funeral service, and so full of sympathy and Scriptural comfort were his address and prayer that, surely, none who heard will ever forget them.

Mrs. Sangree was survived by one sister, Mrs. Isabel Brown, of Greencastle, Pa., and by seven children: Rev. H. H. Sangree, since deceased; Mrs. Elmar Farney, Miss Margaret Sangree, Dr. T. Chalmers Sangree, Mrs. William D. Block, Allen Sangree, George H. Sangree.

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